

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXV, No. 23  
WHOLE No. 886

September 18, 1926

PRICE 10 CENTS  
\$4.00 A YEAR

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## Chronicle

**Home News.**—Emphasizing again that he regards the controversy between the Catholic Church and the Calles Government as a purely internal question, President Coolidge declared, September 8, that there will be no change in the country's Mexican policy, and that there seems to be no way of interfering to "alleviate the conditions of the oppressed," as urged by the Knights of Columbus. Ambassador Sheffield, who has convinced the Administration that its present policy will suffice to protect American citizens under the oil and land laws, will return to his post after his vacation.

Senator Irvine L. Lenroot, conservative Republican and supporter of the Coolidge Administration, was defeated in the Wisconsin primaries, September 7, by Governor John L. Blaine, candidate of the "Progressive" or LaFollette wing, increasing the apprehension of Republican leaders regarding their prospects of domination in the Seventieth Congress. Senator George H. Moses of New Hampshire, opponent of the United States' entry into the World Court and President pro tem. of the Senate, was renominated by the Republicans by a vote of 2 to 1.

The trial of Harry M. Daugherty, Attorney-General of the United States in the Harding-Coolidge Cabinet, and Thomas W. Miller, Alien Property Custodian during the same Administration, was begun in New York, September 7, before Judge Julian W. Mack of the United States District Court. The defendants were charged with conspiracy to defraud the Government in the transfer, in 1921, of the \$7,000,000 assets of the German-owned American Metal Company to the *Société Suisse pour Valeurs de Métaux*. Richard Merton, a German metal magnate, who was one of the first witnesses called by the prosecution, testified to transactions which involved the defendants, as well as John T. King, who died shortly after being indicted, and Jesse W. Smith, also deceased.

In a letter addressed to His Eminence, Cardinal Mundelein, Pope Pius XI gave voice to the deep gratification with which he had received, from his official Legate, the detailed reports of the recent Eucharistic Congress. As carried by the N.C.W.C., the letter indicates that no phase of the entire proceedings had escaped His Holiness' attention. He found most consoling the "truly Eucharistic manner in which the Congress was opened and brought to an end, namely, by the Holy Communion, which we ought really to call a general Communion, not only of these of the Faithful gathered then in Chicago, but even of all the Faithful of the United States." Particular recognition is given of "the deferential attitude of the public authorities and of the American press, which showed so intense and such kindly interest in this religious celebration, thus nobly interpreting and satisfying the wish of the American people."

**Canada.**—With the expiration of the time for filing nominations of candidates for the House of Commons the records showed that 528 candidates would contest 244 seats at the general election, September 14. One seat, Provencher, Manitoba, goes by acclamation to Aldea Beaubien, Liberal-Progressive. The party affiliations of the nominees are: Liberals, 199; Conservatives, 233; Progressives, 20; Liberal-Progressives, 21; United Farmers of Alberta, 12; Labor, 18, and Independents, 25. The fusion of the Progressives and Liberals in twenty-one ridings promises to intensify the two party nature of the battle. Arthur Meighan, the Conservative Prime Minister, is again candidate in Portage la Prairie, Manitoba, where he will be opposed by E. A. McPherson, Liberal.

**China.**—Wuchang, headquarters of Wu Pei-fu, ruler of China's central provinces, fell into the hands of the Southern "Reds" on September 1. Fearing a subsequent attack on Hankow the foreigners there armed and foreign blue jackets landed to protect the concessions. The success of the Cantonese against the Nationals occasioned a great deal of rejoicing among the radicals. In the course of the firing the United States gunboat *Elcano* was reported to have been hit several times. Information from Peking stated that troops were being rushed to the relief of Hankow and other threatened places in the Yangtze region.

In an attempt by two gunboats and a steamer manned by British naval officers to rescue six British officers of the merchant marine held captive on two British steamers by 300 Chinese soldiers and to recover the steamers themselves if possible, three British officers and four men were killed and two officers and four men wounded on September 6 on the Yangtze River. What international complications may follow was problematical, as London recognizes the Peking Government's inability to function in the present chaotic condition of the Empire and also because the Chinese engaged in the affray were of a party with whose movements Great Britain was in sympathy.

**Colombia.**—The Treasury received from the United States on September 2 \$5,000,000, which marks the last instalment of the \$25,000,000 demanded as a result of the circumstances attending the building of the Panama Canal. This payment closes an important chapter in Latin-American diplomatic history. It will be recalled that just before the Canal project reached its conclusion Panama declared her independence from Colombia of which she was then a part. It was charged that President Roosevelt had prematurely intervened on the side of the Panamanians to secure from them the cession of territory needed for the Canal. This he denied but a decade later President Wilson negotiated the \$25,000,000 treaty with Colombia "to restore cordial friendship." The Senate refused to ratify it but reversed itself after President Harding had come into office and seconded Wilson's request. However it amended the treaty by eliminating an apology included in the original draft.

**Germany.**—Viewed from a religious aspect Germany is still suffering severely from the War. There is a decidedly lower birth-rate. Among Catholics themselves mixed marriages have increased in frequency, the number of students for the priesthood has fallen off, and defections from the Church continue. But Catholic losses are insignificant when compared with those suffered by the Protestants. The recent movement is decidedly not towards Protestantism, but away from all religion, so far as it has been able to make headway. Between 1921 and 1923 the defections from the Catholic Church were 83,-

022, but those from Protestantism amounted to 522,434. Had the losses of Catholics been proportionate to those of the Protestants their defections, as a writer in the *Liverpool Catholic Times* comments, would have been 276,000. Many of the Catholic losses, he believes, can be accounted for by economic pressure in the industrial regions where an effort was thus made to escape the church taxes. On the other hand such losses are comparatively small if we consider the twenty-one millions of loyal Catholics and the splendid demonstration of their Faith, as was again made evident in the Sixty-Fifth General Catholic Congress held at Breslau, in Saxony, whose central theme was "The Kingship of Christ." It opened under the presidency of the Papal Nuncio and Cardinal Bertram. A special feature of the eventful sessions was the speech of ex-Chancellor Marx, with its stirring appeal to the Catholics of Germany for an outspoken, fearlessly displayed Catholicism, which will sever itself from everything that dishonors Christ, whether in the press or in social circles.

**Great Britain.**—Attempts for a three-cornered conference on the coal strike between representatives of the Government, the owners and the miners, utterly failed.

The operators signified their unwillingness to discuss any national agreement though it is only on this basis that the Miners' Executive Committee had been authorized to negotiate. The owners want a series of district agreements based on local conditions. Meanwhile the annual Trades Union Congress opened on September 6 at Bournemouth. It was hoped that before adjournment some new solution for the strike might be suggested. In fact former Premier Ramsay MacDonald, in his speech went so far as to say that without being too optimistic he believed that a settlement of the strike was in sight. An incidental feature of the Congress was the refusal by the Government to allow the Russian delegates to land in England. The All-Russian Council of Trades Unions had delegates at last year's meeting, but the attitude of the Russian unionists towards the general strike and the miners' strike caused the Home Office to decide that no more privileges should be given them. As British union leaders have been severely criticized of late in Moscow it was thought the Congress would feel little regret over the absence of the Russian delegates though it would probably protest against the principle involved in their exclusion.

**Ireland.**—A serious disaster on September 5, at Dromcollogher, a small village in County Limerick, cast gloom over the whole country. During a film entertainment in a wooden loft over a garage, a spark set the films alight and in the fire and confusion that followed fifty-eight men, women and children were horribly incinerated, while more than a hundred others were injured, some of them seriously. Practically every family in the village whose population is only 950, suffered. The unfortunate victims of the disaster were buried the following day in a

Fall of  
Wuchang

British  
Naval  
Attack

United States  
Discharges  
Panama Debt

Religious  
Conditions

Trades  
Unions  
Congress

Disaster  
in County  
Limerick



common grave, His Lordship the Bishop of Limerick officiating at the obsequies and President Cosgrave being among those who attended. The latter has ordered an investigation into the affair which was apparently due to gross negligence on the part of those conducting the entertainment. Among the numerous cablegrams of sympathy which the calamity brought were one from Cardinal O'Donnell and many from the United States and Australia. In several places subscriptions were started to aid the distress consequent on the disaster which has left so many without the aid of those upon whom they were dependent. For the first time in history a message of sympathy passed between the two Irish Governments. From Belfast came an expression of Ulster's profound sympathy. It was addressed to President Cosgrave.

**Jugoslavia.**—An effective step towards solving the problems pending between the Holy See and Jugoslavia was taken when the Government dispatched M. Jerome Simitch to represent it at Rome in the capacity of Yugoslav Envoy to the Vatican.

Vatican  
Envoy

He is not merely a capable diplomat, who has held various responsible posts, but had long ago become acquainted with the Holy Father when the latter was still Apostolic Nuncio at Warsaw. On the occasion of the Envoy's reception in the Vatican Throne Room Pope Pius XI provided that the *tchilim*, or hand-woven carpet, presented to His Holiness the previous year by the Yugoslav pilgrimage, should be spread out upon the floor. There will be no lack of good will on the part of the new Envoy.—Another indication of Yugoslav national activity was the arrival at Spalado of the 3,000 ton armored cruiser Dalmatia, which is the first vessel to fly the Yugoslav flag over the Adriatic. From a naval point of view Jugoslavia had hitherto occupied a position similar to that of Switzerland.

**Mexico.**—Expectation of any relief from Congress in the matter of the anti-religious laws has practically ceased. To begin with Congress has been unable to function because of the many disputed seats at stake. The effects of the unsatisfactory July elections manifest themselves in very frequent reports of contesting deputies and their partisans fighting out the returns with pistols. Several of them have already been reported killed. With the election contests on their hands and labor, oil, economic and educational measures on the congressional program for consideration, it is thought the request of the Bishops for amelioration of the Constitution will not even be given the courtesy of a reading. It is assumed that the Congress which is wholly the creature of President Calles will take its cue in handling the matter from the terms of his opening speech when he branded the religious issue as "unimportant" and asserted that the interest it aroused in foreign countries was altogether out of proportion, and that the trouble was wholly caused by the clergy. His belittling of the struggle called for a strong statement from the Episcopate who asserted that his congressional

Church  
and  
Congress

program savored of Bolshevism and charged him with illegal acts and brutality which they substantiated. The substance of their own petition for redress to Congress asked "only liberty for all religions." To exhort the Faithful to persevere against the Calles decrees they issued another joint pastoral on September 7. The economic strike and the efforts of the laity to support the clergy continued effectively.

**Nicaragua.**—The Chamorro Government continued to put down the rebels though there was a report that the latter were in control of the coast from Cape Gracias to Pearl Lagoon. El Bluff, near Bluefields, where the American marines had landed, was bombarded and there was a sanguinary battle at Coseguina. The Costa Rica Government reported to the State Department at Washington a violation of neutrality on September 3. The report noted that two hundred Nicaraguan revolutionists were on Costa Rican territory near Salinas Bay. The launch Sequia, seized by the revolutionists and operating on the east coast of Nicaragua arrived at Port Limon to transport revolutionists to the Bluefields section. By order of the President of Costa Rica the launch was not permitted to sail.

Aspects of  
Revolution

**Poland.**—A raid was made upon the headquarters of the Independent Peasants' party where a vast amount of Communist literature was seized. Deputy Balin, leader of this party which is a member of the Communist Internationale, had turned a private apartment into a printing establishment from which floods of Communist literature were pouring forth. These were traced to their source, where six workers were arrested. Three Deputies, connected with this undertaking, were placed under observation, since their parliamentary immunity prevented arrest, but the Sejm Judiciary Commission will be requested to pass a special act making this possible. The present raid was believed to be only the beginning of a general drive upon similar radical headquarters. The first steps in this hunt were taken during Marshal Pilsudski's absence, and on his return he took vigorous measures to exterminate the extreme Reds. Pilsudski, although again officially announced to be in a sanatorium, was recently reviewing troops in Vilna, where he had been for several days.

Raids on  
Radicals

**Rumania.**—A marked improvement in the condition of the Catholics has been observed. This has been due in great part to the changed policy of the Government in dealing with them and it is hoped that the final outcome will be the signing of the long pending concordat with the Holy See. Many Catholics in Rumania are Magyars or Germans and heretofore the Government has shown itself anything but friendly to them. Of late they have had assured to them liberties whose denial some years back occasioned the return to Rome of the Papal Nuncio. It is particularly hoped that the freedom of speech accorded

Catholic  
Situation  
Improved

the Catholics, by permitting them to explain the justice of their complaints, will make for more friendly cooperation between the Government and the Church. While acts of injustice still occur in some quarters, the general opinion seems to be that the Government intends to act fairly.

**Spain.**—After a meeting of the King and his Cabinet Council, it was decided that Spain would resign from the League of Nations, persuaded that she could not agree to

#### Relations to League

the sacrifices imposed by the League, and reproaching that body for the lack of consideration it had shown her, her prestige, traditions and importance as the mother country of twenty nations who speak the same language. Since two years' notice must precede actual withdrawal, the *New York Times* correspondent noted, Spain will continue to bear the share of the Geneva body's expenses and may, like Argentina, send an observer to make unofficial reports of the League's activities.

By a royal decree, dated September 5, martial law was established in the whole peninsula, consequent to a development of conflict between artillery officers and the

#### Temporary Martial Law

Government, which was considered acute. The Captain General of Valladolid and the Civil Governor of Segovia had reported "a complete state of indiscipline" in the garrisons, and that cadets of the Military Academy had become "stupidly involved" in the matter. King Alfonso, appraised of conditions, hurried in the early morning from his summer home at San Sebastian to Madrid, and after conference with General Primo de Rivera and the Cabinet Council ordered judicial proceedings against the chief instigators of the rebellion. It was believed that approximately, 1,800 officers were at least remotely involved, but all were of the Artillery Corps. Other divisions of the army, especially the Engineer's and Medical Corps, withheld their support. Armed forces of Civic Guards, a branch of the Spanish police, were put in charge of all artillery establishments, and such was the eventual restoration of order that after having been in effect seventy-two hours, the decree of martial law was withdrawn. Press correspondents saw in the resolution of the difficulty a further recognition of the prestige of King Alfonso, but interpreted the public attitude towards Premier de Rivera as decidedly unfriendly and deemed his continuance in power as unlikely.

**League of Nations.**—The last barrier to the execution of the Locarno Treaty was removed when at noon on September 8, Germany became a member of the League of Nations. The vote of the Assembly was unanimous, forty-eight States taking part, and was followed by long applause. The necessary condition of Germany's admission, namely the creation of new non-permanent seats, was also unanimously voted. Immediately after the official announcement of the vote by telegram to Berlin. Foreign Minister Stresemann and other members of the German Delegation to the League of Nations left for Geneva. With Ger-

many as member of the League, a basic change in international relations is predicted, the immediate result of her entrance is to put into effect the five Locarno Treaties, by which France and Germany pledged themselves never to war again. For this reason the admission of Germany is looked upon as a striking justification of the League and a distinct stride toward a better prospect of international peace. Great obstacles, however, relative to the internal organization of the League have had to be overcome, and although for the sake of a greater good some temporary agreement has had to be worked out, there is far from being a complete settlement between the interests involved, nor are the present compromises free from the danger of leaving some seeds of future dissensions.

According to the new arrangement of seats, four permanent seats are accorded to the four present holders: England, France, Italy and Japan, with a seat for Ger-

#### Problem of Non-Permanent Seats

many and two held open for Russia and the United States. Three semi-permanent seats were to be offered to Brazil, Poland and Spain, with six more temporary seats to be filled every two years. The vexing problem of the semi-permanent seats arose shortly after October 13, 1925, when it had been settled that Germany was to enter and have a permanent seat on an equality with the major powers, England, France, Italy and Japan. The manner of her entry into the League was to be settled at the March session of the Assembly. An obstacle however turned up in the fact that Poland, Spain and Brazil all wanted permanent seats as major powers, once Germany was admitted on that basis. Germany nevertheless insisted that she alone have a permanent seat, refusing all participation if a similar privilege were extended to any other country besides the four already enjoying it. Poland alone was willing to accept the subordinate status of a non-permanent seat. As a result, Brazil withdrew from the League, thus blocking the majority-vote for Germany; and Spain has voted to withdraw unless admitted on an equality with Germany. Various conjectures have been propounded as to external influences and internal motives touching the conduct of Brazil and Spain. Spain is said to have reproached the League for lack of consideration shown to her for her prestige, traditions and importance as the mother-country of twenty nations who speak the same language. Just what Spain's future course will be with regard to the League is not yet known.

Next week David Goldstein will conclude his demonstration of the relationship between the American Federation of Labor and the Marxist régime in Mexico, begun in this issue.

The third article in the series on international peace will be called "The Fallacy of Pacifism," and will show how the mistaken notion of charity has led many into a false position.

Another welcome feature will be a sprightly article by Daniel A. Lord called "Mr. Mencken Among the Metaphysicians."



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A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 18, 1926

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00

Canada, \$4.50 - - - - - Europe, \$5.00

Addresses:

Publication Office, Suite 4847, Grand Central Terminal, New York, N. Y.,  
U. S. A.

Telephone: Murray Hill 1635  
Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

## Prayer and Perseverance in Mexico

ON the Feast of Our Lady's Nativity, the Pastoral Letter of the Mexican Bishops, dated September 2, was published in the United States. It is a noble document which breathes the fervor and the apostolic firmness of the early days of the Church. Recalling the Instructions of Pius XI, communicated on February 2, the Bishops exhort their flocks "to pray with all confidence," and while they will neglect no legitimate natural means of accomplishing their purpose of freeing the Church from bondage, it is clear that they place their chief reliance on persevering prayer.

The various Catholic organizations, they point out, are expressing to Congress, to the Governors, and to the local legislatures, their demand that the so-called "laws" which invade the sanctuary and destroy the rights of conscience be repealed. The moment is critical, but the Bishops are confident that if the people stand firm, "persevering in energetic and dignified resistance" to tyranny, they cannot be defeated. "The victims who have lately shed their blood for the cause which we defend" will be powerful intercessors before the throne of God for their suffering brethren. "He that perseveres to the end shall be saved." If we maintain our firm stand in this fight, triumph will be ours and victory certain." Once more the prelates affirm their resolution "never to permit the Church of Jesus Christ to be changed into the church of the State."

It would be difficult to find a more accurate description of the purpose of Calles and his associates. They prate much of "separation of Church and State;" what they mean is domination of the Church and her ministers by political groups. To this subordination no one who calls himself a Christian can consent, and it is indeed regrettable that so many non-Catholics

fail to grasp this elemental truth. The Catholic who obeys the laws of God and of the Church will find no conflict between his allegiance to the State and his allegiance to God, as the brilliant record of Catholic patriotism for more than a century and a half in this country demonstrates beyond question. But Catholics in the United States and throughout the world are well aware that their highest and most sacred allegiance is not to the State but to God. To place the State first and God next, as if the State and not God were our Lord and Master, is rank paganism.

It is this paganism that the Mexican Bishops and people are fighting with a valor which compels the admiration of all true lovers of liberty. "Have patience; I have overcome the world" are the encouraging words of our Saviour. Prayer and perseverance will save Mexico as they saved our fathers in the long centuries during which the malice of men sought to destroy the Church of Christ.

## Pius XI on the Eucharistic Congress

CATHOLICS the world over will read with pleasure the Letter of His Holiness, Pius XI, to Cardinal Mundelein, felicitating him on the close of the Twenty-eighth International Eucharistic Congress. For Catholics in the United States the pleasure with which they listen to the words of the Father of Christendom will be mingled with deep gratitude. With unerring instinct the Holy Father has singled out as predominant in all the exercises that which we prayerfully hoped would stand out unmistakably: our desire to make the Congress not merely a great assembly of people, but a magnificent public act of faith in God and of loving adoration of our dear Saviour in the Most Blessed Eucharist.

After referring in language which, for a Pontifical document is almost enthusiastic, to the gathering of the school children and "their sweet chants . . . like an echo of angelic music;" to the meeting of the women on the following day, and to "that immense congregation of men who on that glorious night under the starry vault of Heaven gave an imposing and edifying demonstration of their faith and their love of their God and King in the Holy Eucharist," the Pontiff writes:

But that which more than all else was to Us gratifying and consoling was the truly Eucharistic manner in which the Congress was opened and brought to an end, namely, by the Holy Communion, which We ought really to call a General Communion not only of the Faithful gathered then in Chicago, but even of all the Faithful in the United States. And it is with more than ordinary consolation that We have learned from your letter that even in this your hopes have been more than realized, as the million Communions you had pledged Us for Our special intentions have been more than surpassed in numbers. Finally We heard with consolation and wonder the description of the solemn Eucharistic procession, of the more than half-million of the Faithful who with extraordinary devotion participated, and of the dramatic circumstances under which the procession itself was carried out. A feeling of fatherly affection and with it too of fatherly pride animated Our heart when We heard of how in the

midst of the crashing of thunder, the flashing of lightning and the downpour of rain and hail which suddenly came upon them, all these dear good children of Ours continued calmly and devotedly to sing the praises of and to say their prayers to their Hidden God, Who wished perhaps in this way not only to test their perseverance, but also to give them an occasion, long to be remembered, of proving to the world how deep is their faith and how ardent their love to Jesus in the Most Blessed Sacrament.

Graciously too does the Holy Father thank the American people who hardly with distinction of creed, paid honor to His legate, Cardinal Bonzano, and to the Cardinal's associates, by giving them "a welcome that often presented the appearance of a real triumph." The attitude of the press and of the public authorities, His Holiness cites as "nobly interpreting and satisfying the wish of the American people" which was to show reverence "for all that pertains to religion. God certainly will not fail to bless a nation that encourages sentiments so noble, and knows so well how nobly to express them. Indeed, we may consider as one of the first of these blessings the admiration and praise for the United States that the Congressists returning from Chicago are now giving expression to throughout the world."

The blessing that the Holy Father wishes us and our country is that the reverence for religion shown during the Congress may continue and increase. While we fervently pray that His wish may be realized, we must confess in all humility that as a nation we are no longer the religious people we once were. There are agencies at work in our midst that rise up against God and His Christ; and, most deplorably, we are asked in the very name of the country which we love, to welcome them as most genuinely characteristic of the spirit of the United States. We Catholics are at one with the Fathers of the Republic who taught that the preservation of our political institutions and the general welfare of the country were conditioned upon the preservation of love for religion and morality among all classes in the State. That is why we insist that the very soul of education must be religion; why our Bishops, following the teaching of the Church, particularly as expounded by Leo XIII, call upon us to work, each in his own sphere and according to his ability, for a peace between capital and labor that is based upon the stable principles of charity and justice; why the Church, binding her members to obey all just laws enacted by the State, will never allow the State to enter the sanctuary to usurp the office of teaching and binding committed to her by her Founder. In brief, we are taught to give to Caesar what belongs to Caesar and to God the things that are God's; to live as befits men and women who look for a lasting City in the world to come; and remember always that there is no human activity from which God and His law can be legitimately excluded.

May the paternal words of the Vicar of Christ stimulate us to holier living, so that the most appealing argument for the Faith within us, the example of a good life, may be given our non-Catholic fellow-citizens, and that we may all work together for the establishment upon earth of the Kingdom of Jesus Christ.

### Labor Day Echoes

THAT Labor Day was so generally observed this year indicates a growing interest in the difficulties of the wage-earner. From Washington Mr. Frank Morrison, secretary of the American Federation of Labor, issued a terse and excellent statement in which he cited as "three paramount problems," the company union, an increasing "disbelief in the value of Congress" and the injunction judge.

On the company union this Review has frequently expressed itself in unmistakable language. It is a fraudulent, tyrannical device, and in the long run is as hurtful to the true welfare of the employer as it is hateful to the worker. AMERICA has also protested against the use of the injunction in industrial disputes. While in some instances it may lead to a truce, and afford time for calmer thinking, in too many it has only stirred up lasting bitterness. Far from settling any question in dispute, it is calculated to leave the workers smarting under a sense of injustice that is all the keener because it has been brought about through the formalities of justice. In repudiating these two abuses it is not likely that Mr. Morrison can find terms which have not already been employed in these pages; but we must part company when Mr. Morrison writes that "a common disbelief in the value of Congress is encouraged by those who favor the Mussolini idea."

It is somewhat difficult to understand what Mr. Morrison means by "the Mussolini idea," but many Americans who have no particular sympathy with the Italian Premier's work in Italy, believe that it would be well for the country if a disbelief in the value of Congress as an aid to social progress were even commoner than it is. With the late Champ Clark these Americans hold that as soon as the States devote themselves to the tasks reserved to them by the Constitution, instead of carrying them to Washington, Congress will have time to consider, and perhaps to carry to a happy conclusion, the purposes proper to it alone.

Instances of this attempt to shift duties (and with them, rights) are numerous. At the bidding of well-meaning social reformers Congress went beyond its limits when some years ago it proposed to do away with child-labor, or what was left of it, by Federal statute. Rebuked by the Supreme Court, Congress then agreed to submit to the States an amendment to the Constitution, authorizing Congress "to limit, regulate and prohibit the labor of persons under eighteen years of age." Thereupon the States, by repudiating the proposed amendment, signified their persuasion that child-labor was most effectively regulated by the local communities. Nor will it be difficult to recall the schemes of other reformers to bring the local schools under the control of Congress.

We cannot admit, even though the refusal may rank us with Mussolini, either that Congress is authorized by the Constitution to deal with the problem of child-labor or to interfere with the local schools, or that any Amendment vesting Congress with such power, would be for the welfare of the child or of the public at large. Such concerns are best controlled by agencies within the States, while the



policy of transferring them to Washington tends to destroy good government in both the local and the Federal fields.

### Wavering Shades of Green

LIKE Secretary Morrison, President Green is greatly exercised over the alleged tyranny of *Il Duce* three thousand miles away. But neither will speak except in honied accents, of the palpable tyranny of Comrade Calles at our doors.

On the morning of Sunday, September 5, President Green found time to attend a meeting of the Anti-Fascist Society which forgathered at the Rand School of Social Science in New York, and to make it quite plain that he attended in his "official capacity as President of the American Federation of Labor." "The Federation will stand with you and work with you," he stated, "until we have driven Fascism from the face of the earth." Whereat Comrades Arturo Giovannitti and Roberto Haberman led the applause from the front row.

With President Green, who surely found himself in strange company, these comrades believe that Mussolini heads nothing but a movement to destroy liberty, particularly liberty of the press and political liberty. "The American Federation of Labor will always be heard from," concluded President Green, "wherever there is a movement to substitute autocracy for democracy."

Except, of course, when the attempt to establish autocracy is made with a very fair degree of success in Mexico by Comrade Calles.

By persistently refusing to dissociate themselves from the radical groups in Mexico, President Green, Vice President Woll, Secretary Morrison, and other officials of the Federation are doing whatever is humanly possible to wreck an association which, on the whole, has done good service for organized labor. They cannot blow hot and blow cold. An association which professes to speak for labor, or for any worthy cause or group, must base its policies on truth and justice. In the moment that it substitutes mere expediency for principle, it loses its claim to the loyalty of its members and puts the cause itself in peril of destruction.

When President Green states that the Federation always champions liberty and is invariably heard from when freedom is attacked, he doubtless means what he says. But when, under his leadership, the Federation refuses to permit itself to be heard from on the destruction of liberty and the exaltation of tyranny in Mexico, ample reason is given for the assumption that he does not understand what he says.

Doubtless President Green will be glad to hear that the Mexican Chamber of Deputies ended its first week by an act which will lift a heavy burden from the workers. "Before adjourning for the week-end," writes Arthur Constantine in the *New York World*, "the Chamber made generous provision for its members." The sum of one million pesos was granted by unanimous vote "and the measure was greeted with cheers"; naturally enough, since it means that in addition to his salary of

1,000 pesos, every member will receive a bonus of 3,000. Thus do Comrade Calles and his associates labor for truth, honesty, and the welfare of the laborer who will pay the bill.

### Father Warren of Virginia

"A CHRISTIAN minister of the highest standing in the community is abducted by a band of masked hooligans, and the authorities do not even turn a finger to discover the identity of the criminals. Could anything be more humiliating?" So comments the editor of the *Virginian Pilot*, of Norfolk, Virginia, on the kidnapping of Father Vincent D. Warren, S.S.J., and on the initial reluctance of the local officials to vindicate law and order.

For some years Father Warren has conducted at Princess Anne a school which now numbers some 800 Negro boys and girls. That his zealous work in behalf of this pitifully neglected portion of the flock of Jesus Christ would constitute an offense to the lower elements of the community, was to be expected; but no overt act of disapproval was registered before the recent attack by a crowd of miscreants too cowardly to approach unmasked. Offers of help and messages of encouragement have come from all parts of the country, but good citizen as he is, Father Warren writes that he can leave his case with confidence to the justice of his neighbors; and as a true priest, he bids his indignant congregation remember the prayer of Our Lord on the Cross, "Father, forgive them, for they know not what they do."

Out of a situation that is humiliating in the extreme God will draw good. It will again remind the North as well as the South that the white man cannot keep his black brother in the ditch, to paraphrase the words of Booker Washington, without staying there himself. Men who treat a human being with contempt or contumely because of the color of his skin, and refuse to lend him a helping hand in his struggle to improve his condition, degrade themselves, not the Negro. Nearly seventy years ago Lincoln wrote that the North must share with the South the responsibility for the slave-trade and the continuance of slavery, and if today millions of Negroes are still forced to eat the bitter bread of want and humiliation, the blame rests quite as much with the North as with the South. The whole country is still far removed from a practical recognition of its duty to a race which it kept in slavery for more than three centuries.

Let the incident further remind us Catholics that while we have begun to preach the Gospel of Jesus Christ to the Negro, these first beginnings will wane unless we give an ampler support to our missionary and educational societies. The field is vast, and a rich harvest promises, but the laborers are few, and the contributions for the support of their evangelical work are wretchedly inadequate. God will undoubtedly bless whatever we do for the missionary who carries the Cross to India and Japan, to China, the Philippines, and Alaska. But in the Name of the Father of Our Lord Jesus Christ, who is the Father of us all, let us not forget our Negro brethren at home who too often find none to minister to them.

# Chaplaincy, Newman Club or Catholic College

WILFRID PARSONS, S. J.

*The last of a series of papers on Catholics in secular colleges.*

**T**HE objections that can be raised against the thesis upheld in these articles can be better understood if the thesis itself is once more called to mind. This thesis consists of two assumptions, three propositions, and a conclusion.

The first assumption is the express, declared mind of the Church that there is no satisfactory substitute for a Catholic college education, no matter what correctives are offered Catholic students in secular colleges. The second assumption is that our ultimate aim in this country is to get as many as possible of our college students into Catholic institutions, thus reducing to a minimum the problem of the Catholics at the secular institutions. These assumptions I do not propose to discuss, as I take it they are by now universally accepted.

The first proposition based on these assumptions is that the whole problem is one problem, no part of which should be solved to the prejudice of any other part. The second is that the major part of this problem is the Catholic college, and the minor part the Catholic at the secular college. The third is that the real solution of the problem of the Catholic at the secular college will come when complete educational facilities are offered him at the Catholic college.

The evident conclusion is that, admitting the necessity of pastoral work for Catholics at secular colleges, then the prior right of the Catholics at Catholic colleges, and the prior duty of the others to be in Catholic colleges, preclude any extensive program of expansion of that pastoral work until the Catholic colleges have been fully provided for. Let there be pastoral work for those students, but let it be within the limits demanded by the general problem, not subject to the danger of being offered as a substitute for Catholic education or as an excuse for being in a secular college, and not such as will make forever impossible the ultimate solution which is aimed at.

At the outset let it not be said that this is merely a negative contribution to the discussion. It is negative merely as it sets a limit within which a solution is to be sought. It is extremely positive in that it presents the only true and lasting solution of the problem, namely, such a building up of the Catholic colleges as will reduce the Catholics at secular colleges and universities to a handful. Any attempt to find the immediate solution in large Catholic establishments at secular colleges will only end in disaster.

The solution is not to be looked for in a day. The immediate solution is to begin immediately to bring Catho-

lics over from secular colleges and if there is not room now, to begin immediately a nationwide program which will make it possible to have more and more Catholic freshmen enter there each year.

I consider as irrelevant any argument against this position which is merely an argument in favor of attending non-Catholic institutions. That point is settled. Thus we are told that Catholics in England and Germany attend secular universities, therefore why not here? This is not even a valid argument in favor of attendance at our universities, for the Holy See only tolerates it there because there is no provision for Catholic college and university education in those countries such as we have here. The Holy See tolerates it here where and when there is no such provision. The point to be kept in mind is that the principle of the preeminence of Catholic education must never be lost. Besides, the attempt to present a secular education plus a course in Christian doctrine as a Catholic education has been publicly disavowed.

Likewise, the claim that we must have in this country more contact between Catholic and non-Catholic is beside the point, but really an argument for attendance at secular colleges, and not a good one at that. It fails as an implication of a fact, that we have not such contact; there is too much already for certain classes, and no good has come of it. It fails as a theory, for it means, if it means anything, in the concrete, that the immature minds of young Catholics are to be the material of the experiment. Let us have contact, and more of it, but between the proper people.

An argument that comes nearer the point is drawn from the fact that in many localities there is no proper facility for Catholic college and university education. The existence of such a condition, of course, is no reason why it should continue, rather the contrary. But while it does continue, the Holy See has made ample provision for it, keeping always our own principles intact; for in those places the Bishops are authorized to give the permission to attend non-Catholic institutions in each particular case as it arises. But even this case is no ground for argument that in those localities a large Catholic establishment should be built up.

There is in this matter much misapprehension. Mr. Heithaus showed conclusively from statistics last year in these columns, that the vast majority of our Catholic population are well provided with Catholic colleges in their immediate locality; the curve of population follows inevitably the curve of colleges. If there are not enough educational facilities in those colleges, it is merely a mat-



ter of time and cooperation until they have enough. Moreover, it is not true that Catholics depend exclusively on their local State University. The registration lists show surprising results along this line. Large numbers go away from home, and far away, to attend college. The absence of a Catholic college in the locality is not always, in fact it is rarely, a valid excuse for presence at a secular college or university. Such presence will have nearly always, except in some few places, to be excused on other grounds than that.

It has been said: "We are confronted with a condition, not a theory." This is not altogether true. We are confronted with a condition *and* a theory. And it is only by recognizing the proper theory that the condition will be corrected. If that saying is offered as a reason why we should overlook the Catholic colleges and universities, and come out strongly in favor of large establishments in secular colleges merely because there is a large number of Catholics there, then in our search for a practical solution, we are gravely in danger of overlooking the theory, too. The theory, properly applied, will correct the condition.

The mere number of the Catholics at the non-Catholic colleges and universities is not in itself a reason for enlarging and multiplying Catholic facilities for them there, as has been alleged. The condition is alarming, it is true, both because there are so many there and because they are so clearly exposed to danger. It is not like the Catholic Church to neglect those who are in danger of losing their souls, no matter how few they are; and where there are many, the necessity is the more urgent. One would sin against both charity and justice who would urge their total abandonment. But their right, clear though it be, cannot stand against the clearer right of the Catholic college and its students, if these are to be hurt or hindered. When these have been fully cared for, it will be time to talk about enlarging Catholic facilities at the secular colleges. The immediate problem, if there is one, is the Catholic college. The very best thing that can be done for the Catholic at the secular college is to make room for him at the Catholic college.

But, it is urged, if not the number of these students, then their quality entitles them to prior consideration. It has been said that our Catholic leaders have come, and will continue to come, from secular colleges. This is so untenable a position that one is surprised to see it seriously advanced. There are literally thousands of communities, large and small, in this land where the Catholic leaders are products of Catholic colleges. The number of Catholic leaders from secular colleges, outside of a few men known chiefly for their wealth, is so notoriously small that we experience surprise when we encounter any of them. It is not surprising that they are so few, for it is an observed fact that one of the effects of a non-Catholic education is that it segregates its subjects almost entirely from the stream of Catholic life and action.

The problem still ahead of us is very great. There is such a vast amount to be done, both in strengthening our faculties and courses and in enlarging our material facili-

ties, that one might well despair, if it were not for one clear fact. That fact is that the distance we have to go is not nearly so great as the distance we have gone. True, a large number of our Catholic college students are still outside the orbit of a Catholic education. But on the other side we have 176 going concerns caring for 60,000 Catholics already. A few more highly trained professors, a few more buildings, a few new courses, and an ever renewed consecration to the highest type of education, and the work is done. May the dawn of that day be near!

## The Woman's Side of It

MARY GORDON

**M**Y six-months-old baby and I have just finished a dairy lunch on our back porch. I drank mine from a bottle left by the milkman. Little son has gone back to sleep in his crib and to me, his mother, he looks like the prize baby of the U. S. A.

I was thirty years old this past May; married at twenty-two; the mother of five children. Our first baby died at birth; rather, three hours after. He was baptized and to me who believe in baptism as being necessary to eternal salvation that was the one bright thought in my first brush with sorrow.

My husband is a traveling man. When I married him I was so sure we were going to be a model couple. I suppose all girls think that. I had heard (what girl does not?) of men who were not exactly gentlemen after marriage; of women too who forgot all promises; who lost all desire to keep the home fires burning. We were going to be different. . . ah me, yes!

Candor is one of the virtues! We talked things over laying our plans accordingly. Fred was always going to be so solicitous of my welfare and I of his. It was to be my sayso in matters pertaining to family. At least that was what I inferred, listening to his soft and honeyed speech. Alas! Ever since our marriage I have simply been an exhaust for my husband's emotions!

That sounds so coarse in bald print, but I want to say in type big and black as a carload of coal, that that is just what I mean and I say it in all bitter shame and humiliation. We do not own our home. We are not even paying upon one. If we were I honestly think I would be more content to have a new baby every other summer.

Often I have listened while men high in our religious and social scheme of things talked, learnedly and well, (and sometimes ranted and raved) on birth control. Always it was the woman to whom they directed their remarks, if remarks they might be termed. I wonder at this, when a little self-restraint or self-sacrifice on the part of the men would make so much difference in the home life of so many, many thousands of our middle-class people.

Some, thank God not all, of these learned men talk of women as if we were the real evils of the earth. At least, sitting intently listening that is what I infer. I wonder why women *are*. . . if all I hear is true. It

makes me feel like a worm; I want to ditch the game entire. . . until. . . well, until I look at the Tabernacle and tell myself that Jesus does not differentiate.

It is all very well for men to stand up and talk about the beauty of home life and in glowing terms eulogize the mothers of large families. They do not have to have them; to be so acutely miserable in mind and body; so all drained out; so unfit to do their daily work; so very, very physically unfit to give a baby life; in short to be so thoroughly unhappy that they almost want to complain to Jesus and say: "It were better for me had I never been born."

Men know about such things from hearsay. These experiences never fling shadows broad and deep over their lives. Ideas like mine cut dead across the grain with them. They think one is anarchistic; they allege anything of this nature is against the natural order of things.

And yet. . . is it? I hold it is not!

I love children! I want a home of my own! I want a place where we will belong; where we can settle permanently; can raise our family; that I can think of in terms of love and affection as "the family homestead."

I challenge anyone to think along these lines 'concerning the average rented place, where, if you do a bit of freshening up, or plant a flower-bed and a miniature garden to improve the place and to keep your children happily busy tending the same. . . up goes the rent. A garden and flower-bed, even though small, keep children off the street. Add to these a sandpile, some small garden tools, a large shade tree and a swing and you have a private picnic ground of your own, but once the owner of the place notes these first aids to contentment for yourself and your family. . . up goes the rent.

My parents had six children. We lived on the edge of town. Against my will my eyes mist as I think of the early mornings with their fragile showers of emerald beauty, when the gentle wind shook the trees and the young leaves and blossoms covered the ground and the deep-toned church bells came so plainly and filled with such heavenly sound across the river to our happy, happy home; of the silence broad and deep that settled over the night when "silently, silently one by one blossomed the lovely stars, the forget-me-nots of the angels."

My husband is thirty-four. He has a strong arm, a courteous, silent tongue and I know, a kind heart. He believes in himself, which is one of the main requisites of success; he is a hard, steady worker, devoted to his family, brings his salary home and thinks he has hit the bull's-eye of diplomacy when he has finished telling me, in his slow and very ponderous way, that his point of view and mine on life in general are not the same and that I cannot expect a man to look at things as does a woman.

Honestly, I do not expect this! I do hold, however, that he should look up the road of time and looking think a wee bit about his nice family and their many needs and a few of my ambitions for them.

He tells me I am a "fusser." In all sincerity I do not mean to be. I want the knowledge, and I hold it is my inalienable right, that we are settled in a place of our

own, that we are reasonably sure of forging ahead in this world, not back, and most of all I want, (I demand?) an education for each and every one of the children we are bringing into this fine, old world of ours.

In rebuttal one can say that all the things I clamor for can very easily be had. That, I admit. . . but all the fine speeches about opportunity and the wonderful things in store for the men who dare, brings a mightily thin thrill to me, for life's highway is strewn with men and women who have started in with almost infinite hope and faith and ambition. Besides, no matter how judicious a spender one is, a dollar can be stretched just about so far and no farther.

My husband's income is not large enough to provide all the things our rapidly growing family needs and to admit of our saving towards a home of our own. Our needs and wants are not exorbitant. In justice to those at the head of the house I say they are very modest. I do all our own sewing, baking, washing and I modestly assert this does cut down expenses; and yet we cannot begin to save for that home that I seem so wildly anxious to own.

I am not finding fault with my husband. . . nosiree! In this matter he is in the same class with countless other fathers of our good, old U. S. A. Our family has got the start on us, it seems!

When I think I am but thirty, I cannot repress a shudder. Four living children and God knows I love them dearly, but looking up the road of time I wonder what we will do if we continue at this rate?

One needs exceptional prudence to keep from falling into the snares set by nature. She decides what we shall do and wise indeed are the husband and wife who learn to sidestep her mandates.

By sidestepping the mandates of nature I do not mean what you think I do. (No. . . I don't!) I mean practising self-restraint and self-denial and right here is where I think a great deal of this talk about birth-control meshes its gears.

All the talk against birth-control directed to the women causes them to think, but I want to be told what good it is going to do me to think if my husband is not going to coincide with me?

Why not talk birth-control to our men as well as to our women? Why not put on a campaign (not too publicly) to educate them to the unselfish point where they will live according to reason instead of blind instinct, "swayed by impulses untaught"?

And, if this be an impossibility (but is it?) why not start a nation-wide movement to provide an educational fund for every child who shall be born into these our lovely United States?

Women are not against child-bearing in itself, although the good God knows it is no sinecure. More than one M.D. has alleged that if a man had to go through those ghostly portals that swing in and out on life and death . . . well . . . it would be more than a year-and-a-half ere he would willingly make the trip again. Most women realize they were not put on earth for pleasure; most



women spell life in two ways, each having four letters. One is L-O-V-E; and the other is D-U-T-Y.

If we mothers were rather sure our children would have an opportunity to secure an education what a veritable mountain of worry would be taken from slender shoulders. This knowledge would make for happier, more contented wives and mothers and who will deny that as the mother is. . . so is the home and its occupants?

It is a crime for any man to bring a large family into the world and not at the same time think seriously of the consequences and of his obligations to God and his helpless children. Leaving everything to "chance" is like

being a blamed good gambler with the other fellow's money. Too many weak, selfish, easy going men and women have one kind of defective vision. . . they can see the "Hand of God" in all that happens. . . especially when the so doing absolves them from any and all harsh criticism.

Until the average man of our U. S. A. follows reason, not instinct in his most intimate home relations how can he plan in an effective way to keep the wolf of worry and her whelps—Worry, Want, Sorrow, Despair, from howling at his particular doorstep; at the place that God meant to be an earthly paradise. . . his home?

## The Menace of Militarism

JOSEPH F. THORNING, S.J.

**M**Y first paper pointed out that justice and charity are of necessity fundamental principles in any program of world peace and promised to show that mistaken notions of these virtues lead to the opposite extremes of Militarism and Pacifism. Since Pacifism merits separate treatment, the present paper will limit itself to a discussion of the Militaristic extreme.

Militarism stands for the law of force in international affairs. It manifests itself by excessive armaments on land and sea and adopts compulsory military service to maintain them. Wherever it flourishes, our traditional view of justice is supplanted by Bernhardt's well-known dictum, "Might is the supreme right, and the dispute as to what is right is settled by the arbitrament of war."

The only unethical action according to such a standard is to try to enforce national claims without an army or navy superior to those of the enemy. Success in battle sanctifies the worst cause and those nations are most moral whose soldiers and sailors are invincible. Is it then surprising that, since 1862, when the modern race for armaments began, we have seen little of justice and heard much of "iron and blood diplomacy," "the mailed fist," and the "right of might"?

Contemporaneous with the race for armaments and the rise of this "new morality" was the spread of their philosophical justification—Darwinian evolution as applied to the field of international politics. According to this theory, nations as well as individual organisms, are engaged in a "struggle for existence."

The germ of this idea is found in the assertion of Kant, who said, "Man desires concord and rest; but nature knowing better what is expedient for the race will have conflict." Hegel, in his philosophy of right, describes war as a moral necessity. Without this powerful spur mankind would fall into stagnation and gradual degeneration. As a student of social evolution, Ed. v. Hartmann concludes that war is inevitable because it is a particular instance of the universal struggle for existence applied to the human race. In the twenty-first chapter of his

book on "The Future of Science," Ernest Renan claimed that "movement, war, fears, are the conditions in which humanity really develops." In 1915 Professor Ridgeway told the Eugenic Society of England: "The earth's waste spaces are now getting filled up and the struggle for existence, not kingly ambitions, is the great stake for which Germans and British are fighting." According to present day sociologists such as Pearson, Ammon, Broca, Livi and Tschouriloff, who are terrified by the geometrical progression by which reproduction advances, war is not only a biological necessity, but, since it flows from the nature of things, "gives a biologically just decision."

For in this struggle for existence, "only the fittest survive." Bouvier, writing on Napoleon's Italian campaign of 1796, observed:

All the inferior elements had disappeared as a result of death or desertion and what was left was the physical and intellectual flower, the quintessence of the successive levies of the Revolution. The men left under the colors were by the nature of things the fruit of a genuine and unusual selection, the refined residue of a generation of exceptionally able men.

This thesis has been developed cold-bloodedly by many scientific writers. They contend that since the reduction caused by war is selective, and hence makes for the modification of the species toward a condition of better adaptation to life conditions, war is not a cruel and brutal process but a purifying and eugenic factor in race modification.

Are the nations of the world engaged in a "struggle for existence"? Is the globe over-peopled? And are the periodic slaughters of war required to reduce the number of those who live on its strictly limited resources?

Political economists tell us that no visible limits may be set to the productive capacities of the earth. It is reported that in the United States the farms lose \$500,000,000 in value yearly because the rich top-soil is allowed to be washed off and drained into the rivers. On the other hand through conservation policies in German provinces

which have been cultivated for more than 1800 years and where the soil is naturally not so productive or the climate so favorable as in the U. S., the wheat yield averages twice as much per acre as in this country. Belgium, before the war, supported with ease 652 persons to the square mile, yet Belgium is not naturally a fertile country. At the same ratio the U. S., which supports 110 million inhabitants, could provide for about 1,850,000,000 and the fifty odd million square miles comprising the cultivable surface of the globe could care for 32,500,000,000.

This number is not absolute. If expenditure on the Assouan dam, which represents the cost of a dreadnought, has multiplied the food-resources of Egypt tenfold, what triumphs of productivity would not science and invention celebrate with the 337 billions expended on the War of Nations? And how inadequate must be any survey of the earth's potential resources which leaves out of reckoning the water pouring over falls, dams and river-beds, which is at present unused and yet able to run every factory, to turn every wheel, to move every electric car, and to supply every light and power station in the world? Conservation, not militarism, should be our constructive policy to care for an ever-increasing population.

But is war selective and do "the fittest survive"? Waiving the fact that eight million men lost their lives in the late war by gun-fire alone, which is scarcely discriminative, and that gold stars mark the names of such superior types as Joyce Kilmer, Rupert Brooke, H. J. G. Moseley and Guynemer, we will give our first answer to this question in the light of the actual conditions of army selection. These are well summarized by M. de Pétigny, a French *conseiller de préfecture*, in his "Observations sur le Recrutement":

Conscription has destroyed not the generations exposed to it; it has struck at its very source the life of the generation to come. In constantly taking from the nation the élite of its youth, it has left in France only the infirm and adolescent. Consequently, marriages are made only with soldiers used up by the fatigues of war or with youths hardly escaped from infancy, who hasten to find a protection in these immature marriages from the rigor of the conscription laws. Such ill-made unions have been able to produce only a degenerate race, and the proof of this is found in the increase in recent years of the number of exemptions.

Maintenance of a large standing army results in temporary or permanent removal from the population of a special part of it, and the deliberate exposure of this part to death and disease that may have a repercussion on the welfare of the whole population. And this part of the people so removed and injured is, in quite a special way, a part of great importance to the preservation of the racial integrity of the population.

In the first place, it is composed exclusively of men, its removal tending to disturb the sex equilibrium of the population and to prevent normal and advantageous sexual selection. Next, these men are not only of the age of greatest life expectancy, after reaching maturity, but of greatest sexual vigor and fecundity. Finally, a weaker element in the population is given a special opportunity to reproduce itself, increase its proportion within the race, and give the race a stamp more like itself.

This appraisal is borne out by certain measurable, physical deficiencies caused by excessive militarism. Imperial Rome, in order to maintain an army of about 350,000 men, required an annual recruitment of nearly half that

number. The time came, however, says Seeck, when actually not more than 10,000 suitable men of Roman citizenship could be raised each year. Louis XIV bequeathed to his successors a people dwarfed by long wars and Louis XV after him was obliged to reduce the required height of the soldiers to five feet. The minimum height of conscripts for service was reduced by Napoleon from 1,624 mm. to 1,598 mm., and then to 1,554 mm. In the 1830 war with Spain it was again lowered to 1,540 mm. The number rejected in France has steadily grown from thirty to fifty per cent of the class of 250,000 examined each year. These are mathematical proofs of the race-deterioration due to war.

A final answer to the militarist's boast that war ensures the survival of the fittest may be found in the conspicuous association with militarism of a special distribution of disease among the civil population. The diffusion of typhus in Europe by the Napoleonic Wars, the introduction of syphilis into Scotland by Cromwell's troops and into Sweden, in 1762, by the Swedish troops returning from the Seven Years' War, are examples. During Napoleon's Egyptian campaign nearly every soldier out of an army of 32,000 men was affected by trachoma, and the return of these soldiers initiated a spread of the disease through almost all the European peoples. The great European epidemic of smallpox in 1871, especially notable in Germany, is believed to be associated with the Franco-Prussian War, and effects of the Spanish influenza so closely identified with the War of Nations are still visible in far-away New Zealand. Clemow declares, indeed, that there is scarcely a war in ancient or modern times which does not furnish examples of the special distribution of race-deteriorative disease.

Militarism thus cannot bear the scrutiny of the very science it invokes and defies; it is not less emphatically condemned by the God and Christianity it ignores and derides. Infinite Wisdom made both man and the world and it is blasphemous to think He created rational beings with the duty of serving Him on earth, laid upon them the command to increase and multiply, and at the same time withheld from them the means to do this without killing each other. How could God, whose name is synonymous with Goodness, have placed His creatures under a natural necessity to hate one another and made mutual destruction the condition of racial progress? God glories in the work of His hands and watches over His children with a loving Providence. His Church is forever preaching the brotherhood of man and all attempts to glorify war as an end in itself are doomed to receive His condemnation.

Hence we may conclude that war is not an organic inevitability and that militaristic efforts to justify imperial aggressions or economic expansion on the grounds of war's inherent necessity and natural selectivity are in direct contradiction to reason and faith. In the inevitable reaction to militarism's ruthless philosophy, many advocates of peace are driven to the opposite extreme of pacifism, which will be treated in my next paper.



# A. F. L. and Mexican Anti-Christianity

DAVID GOLDSTEIN

FROM a survey of the organized radical forces it will be readily seen that their differences are really superficial, while at base they are all equally perverse and destructive of stable government and of the essential freedom to worship God in the manner that Christ commanded. The unity underlying the organized Reds is clear from their complementary expressions in favor of the governmental regime of President Plutarco Elias Calles of Mexico. His onslaught upon things Catholic gives them a thrill. Their tactical and temperamental differences are for the moment forgotten while they rejoice in the Mexican effort towards further civil disorder.

However, the crisis there should prove of much deeper concern than that which is occasioned by the fact that the three Socialist organizations of our country accept as their own the hostility shown in Mexico against Christian civilization. Socialist sympathy with any attempt to stamp out all traces of Christianity, as it manifests itself in religious worship, in rational philosophy, in economic justice, and in family integrity, is well known by its world record. But the proof that the American Federation of Labor is implicated as a partner in the Calles attempt to uproot Christian civilization will cause something more than surprise, it will come as a shock to the moral sense of good Americans. Indeed, the real significance of the anti-religious alliance of the American Federation with the usurping Government in Mexico will come as a moral shock to many of the members of the trade unions making up that great body of American workmen.

Bitter as is the hostility of one Socialist organization to the other, the most cursory examination of the three main divisions of the organized Socialist force will show that they all basically agree with the atheism and anarchy of the Mexican Federation of Labor in its drive against religion. The tactics of Debsism dominate the Socialist party, the tactics of De Leonism dominate the Socialist Labor party, and the tactics of Leninism dominate the Workers (Communist) party, but they are one in the Marxian notion that religion is the enemy of science and progress, the "opium of the people," the one support of "capitalism" for keeping the working class in "wage slavery." Hence we have their community of interest in the Calles move towards a Socialist form of society.

The Socialist party, adept in its distortion of history for propaganda purposes, comes to the defense of Comrade Calles, who, it boasts, "is a member of the Socialist party" (the *American Appeal*, Chicago, July 3, 1926). It asserts that "Mexico has a political controversy with the Church" with the purpose merely to separate one from the other (the *New Leader*, New York, August 14, 1926). So they disregard the fact that what is not united cannot be separated. This perversion of fact passes unchallenged since journals of much better, even of good repute, utterly disregard the historic truth that there has

not been a union of Church and State in Mexico for nearly a full century.

Upon the false assumption that there is a union of Church and State the Socialist party for the nonce parades as loyally American. It presumes to call upon all who love civil liberty and the right of conscience to "keep hands off Mexico." Even now while Calles is attempting to set up within his despotic control a bogus form of worship the Socialist party has the temerity to declare that leaders in Mexico are doing what the people of Virginia did when they separated the Episcopal Church from the State, what the people of Connecticut did when they separated the Congregationalist Church from the State. It is hardly to be said that this is conscious villainy, it is rather mental incapacity to deal honestly with facts as against a desire to make out a case in one's own favor. It is that intellectual depravity resulting from a long-time holding of perverse opinions. It is sufficient if cuttle-fish tactics muddle the waters while Comrade Calles moves towards Socialism.

Here enters into the picture the American Federation's connection and alliance with Socialist propaganda down across the Rio Grande. The Socialist party weekly (the *New York New Leader*, August 7, 1926) tells the tale by the pen of Roberto Haberman, "Representative of the Mexican Federation of Labor." The headlines of his article are a misuse of words: "Religion Is Not Attacked in Mexico"—"Exploitation of Peons by Greedy Foreign Priests Is Object of Calles Campaign."

A word about the gentleman himself will now help to clarify the underlying connection of the American Federation with Socialist officialdom. Mr. Haberman came as a personal representative of President Calles and as fraternal delegate of the Mexican Federation to attend the Convention of the American Federation in Atlantic City in 1925. There was no beating about the bush; he frankly told these assembled representatives of wage-earning Americans that Calles, "the first labor President on this Continent," and the Mexican Federation of Labor stand for the Socialist objective (see *AMERICA*, July 26, 1926). Here was a very dubious association since the Socialist objective is diametrically opposed to the objective of loyal Americans. Besides their fraternizing with an outspoken opponent of Americanism, the American Federation delegates were put in the anomalous position of receiving a delegate from Mexico who is not a Mexican, just at the time when his "labor President" was deporting foreign-born clergymen from the land of their adoption. Odd! that Mr. Haberman—a Hebrew, born in Rumania—was in our country representing the Mexican Government of a people overwhelmingly Catholic in numbers, while foreign-born priests were not permitted to perform in the land of their adoption the sacred rites of the Church for the Mexicans of their Faith. But this tyrannous and

ridiculous inconsistency seemed not to dawn upon these assembled Americans. Quite to the contrary, Fraternal Delegate Haberman's address, with all its implied treason to things American, was enthusiastically received. It was followed later by the adoption of Resolution No. 73 in praise of the Calles administration, part of which we shall quote in the division of this article dealing with the Communists.

Now to return to the Haberman article in the *New Leader*. Evidently he discounts the common sense of his readers:

I cannot stress too strongly the fact that there is religious freedom in Mexico. A man may worship in private as he sees fit, but the Church and State must be separated.

Certainly, every man has the "freedom" to do what no man can prevent—to pray in silence at home or in prison. But freedom of worship has a very definite meaning to Americans. It is given by God and it is protected by our civil authority. Not so in Mexico! Freedom to worship God is circumscribed by the 1917 Carranza Constitution. Here lies the point which public opinion is beginning to present to the organized wage earners of our country. It should be answered quickly, as is becoming for true Americans, for the Carranza Constitution was forced upon the Mexican people by a military convention that had the sympathetic support of all the Socialist forces here and the active support of the American Federation of Labor. This Constitution permits the "labor President" to rob the people of their churches and to deprive the clergy of their religious and civil rights. In one word, if the Constitution were fully to be enforced it would prohibit the Church from carrying out within the confines of Mexico the religious mission that Christ gave her. If this be "religious freedom" then has tyranny a new name!

Mr. Haberman devotes many words to Felipe Carrillo—"the great man of Mexico"—late Governor of Yucatan. Under his sanction some Indians were led to "destroy and burn all the saints . . . where the saints were painted on the walls they scraped the walls," thoroughly destroying the interior of the churches. Mr. Haberman concludes his article with the information that he brought to an end a recent speech in Chicago by quoting from the Governor of Yucatan who had thus addressed thousands of Indians on the Church in Mexico.

In the name of God, God who is love, you had to work from sunrise to sunset; in the name of Jesus, Jesus the Son of God, Jesus the Carpenter, Jesus the humble, you were beaten instead of being paid; in the name of Mary, Mary the Mother of God, Mary the Virgin, your wives were outraged and your daughters seduced by the *hacendados*; in the name of the Holy Ghost you were ragged, you were hungry, you were miserable. Today, in the name of the devil, you have your lands, you have your homes, you have liberty.

In answer to this, he gleefully continued, the mob shouted: "Long live the Devil!" No, this particular blasphemy was not uttered at the American Federation Convention in Atlantic City, but the man thus expressing his sentiments aided the adoption of Resolution No. 73 pledging cooperation with Calles.

The Socialist Labor party has no links directly con-

necting it with the American Federation: the antagonism of their two dead leaders (De Leon and Gompers) is still a psychological fact too strong for that. Yet Calles is, for the one as for the other, "the first labor President on the North American Continent."

The Socialist Labor party in its official organ, the *Weekly People*, suggests the same line of propaganda for its soap-box orators that is used by the other Socialist bodies. Its issue of August 14, 1926, contents itself with an attack upon the "Jesuitical impudence of the ultramontane political machine," because of its defense of its co-religionists in Mexico. It thus most strenuously informs the world and the three tailors of Tooley Street that if the

Knights of Columbus think they are going to get rid of modern Socialism in the United States and in Mexico with a million dollars they have another think coming. They ought to have existed in 1780 and opposed the Colonists doing what Mexico is doing, separate Church from State.

Historic facts have very little to do with the opinions of the Socialist Labor party. Since the facts show that the battle of the Colonists was for a separation from political England, not a separation of Church and State. Moreover it may be known by consulting the facts that several of the original Colonies maintained some sort of a union of Church and State for the better part of a century after we became a nation. The fact is plain enough that if the "labor President" down in Mexico succeeds in enforcing the 1917 Constitution there will be a union of Church and State—a Socialist state and an atheist religion, God save the mark!

This is what the American Federation should see and it is what the Socialist Labor party does see plainly—a Marxian utopia. *Socialists know their own.*

The Communist forces on occasions are not pleased with the Mexican Federation of Labor. Its "labor President" fails at times to use the drastic measures of the Trotsky-Zinoviev Third Internationale methods of attaining the Marxian end. Just now they wax jubilant and heartily commend "Calles in Fight on Church." A recent telegram tells their story:

THE DAILY WORKER

Chicago, August 12, 1926.

Plutarco E. Calles,  
National Palace,  
Mexico City, Mexico.

Workers, (Communists'), Party pledges wholehearted support in struggle against combined offensive of Rome and Wall Street. . . . We will do all in our power to rally American workers to Mexico's support.

Central Executive Committee, Workers Communist Party,  
C. E. Ruthenberg, General Secretary.

This should show the American Federation that it is in bad company; that its alliance with Mexican labor has helped to bring about a condition in Mexico which meets the full approval of the Communists in America, Communists who seek everywhere in the world the overthrow of Christian civilization.

In the columns of the *Daily Worker* (official Communist organ), August 19, 1926, there is told the story of



the consistent support given by the American Federation during the past decade to the revolutionists in Mexico. The headlines show the context: "A. F. of L. Pledged to Aid Mexican Labor"—"Hearty Accord Shown in Convention Records." In proof of its assertion the *Daily Worker* quotes in full Resolution No. 73, passed by the 1925 Convention of the American Federation at Atlantic City. We give the opening words of this long document:

Whereas, the inauguration of Plutarco Elias Calles as President of Mexico brought fruition to the hopes of the workers of that country and satisfaction and gratification to the workers of the United States.

There follows much more in the same vein and the Resolution concludes by pledging: "Continued cooperation, friendship and fraternity in the great cause of human freedom, progress, democracy and justice."

We submit that such praise from Communists who have done what they could to destroy loyal American trade unions should cause the American Federation to re-examine its Mexican policy to find there the cause of Communist approval and to face the issue of its own inconsistency, since it condemns the Communism of the Soviet Republic five thousand miles away from our shores, while it fosters a potential Soviet Republic at our very gates.

From Socialists of whatsoever tactical type the public mind expects unity of opposition to things religiously Christian and patriotically American, but from their own organized wage earners Americans have a right to look for policies and for actions that are becoming to American citizens.

#### THE FAIRY PEOPLE

Answer me this, if you don't believe  
That the fairy people pass  
Along the bog when the starshine falls  
On the reeds in the spongy grass—

Who was it fell on Billy the blind  
And took him by surprise  
And threw a handful of molten moonlight  
Into his open eyes?

Who was it led old Mag the mop  
Into the summer rain  
And gave her water on the knee  
And water on the brain?

And the rhyming man that was stabbed to death,  
Who broke his breast apart  
In trying to gather a little wisp  
Of the music in his heart?

THOMAS BUTLER.

#### A ROBIN SANG

A robin sang in the lilac-tree  
On a day when we walked with mystery;  
In silence we harkened the singing bird,  
For our souls were one with the song we heard.

A robin sang in the lilac-tree,  
Then we stopped and you lifted your eyes to me;  
Oh, the robin there in the springtime weather  
Sang our dreaming hearts and our lips together!

EDGAR DANIEL KRAMER.

### Education

## Schools for Character

JOHN WILTBYE

IF you are as muddled after you have read these lines as I now am and have been these many years, I have accomplished my purpose. When we all admit that we are muddled we may conspire to find a way out.

Pick up the "World Almanac" and follow it with a course in the Census Reports, and you will know how many young people are in our schools, and how much we spend on them every year. It is a goodly number (some five-and-twenty millions) and a goodly sum that tops a billion dollars.

But what is it all for? Do we know what we want when we send our boys and girls to school, and if we do, are we getting it? Is it true, as an old Cambridge friend wrote me lately, that our American schools resemble nothing so much as a three-ring circus? "Plenty of life," was his comment, "and action enough to make you dizzy. But when the big top comes down, you pick yourself up and go home, and next morning all that is left is a tan-bark ring."

I think of the school teachers that I know. Fine, splendid, self-sacrificing men and women they are; visionaries, full of plans and projects to help the children. But honestly, after twenty years of service, don't very many give the impression that they have been looking for something they have never found? Only the most precious spirits can retain that first keen energy after a generation of failure.

I asked my friend Izzy, who sells newspapers under the "L," what he thought about it. Izzy put his boy through high school and City College. It was a hard pull, but he did it. Izzy, Junior, being intended for the silk-trade, took some good Summer courses in industrial chemistry at Cooper Union. "American schools," says Izzy, Senior, "don't make boys work hard enough. All the time parties and dances. They do what they like. But not for my boy. I tell him he must work and be a big business man."

Commercialistic, I grant, but definite. Izzy knew what he wanted, and I dare say he will get it some twenty years from now when Junior's success will pale the glories of his ancestors at Alicant. But how many of the third and fourth-generation American parents know what they want? A long and somewhat sad experience with fathers and mothers justifies my conviction that the average American parent concludes in a vague, unfocussed fashion that his boy will never be able to make his way in the world unless he goes to school. So to school he goes. What he does there is of minor importance, I fear, except to parents like Izzy, Senior.

But what he may do is marvelous. Our school program-makers are as much at sea as parents. As they do not know what the pupil may call for, we have

the cafeteria-plan which drips down from the University to the grade-school. Running through the index of the June "Bulletin of Information" of one of the largest universities in the United States, I find that Izzy is offered courses in accounting, packing-house and in anthropology; in art (Greek) and in athletics; in bacteriology and in boxing; in the calculus and in cooking; in dancing and in differential equations; in epigraphy (Roman) and in exporting; in fiction, French and in field-crops; in Greek and in gymnastics; in indexing and in Irish; in Japanese and in jewelry; in Latin and in lithology; in mathematics and in merchandise, retail;—well, let us skip the rest of the alphabetic list and close with courses in vegetables and in Vergil, in woollens and in wrestling.

Well, a university, you object, must give instruction in all subjects. Let the dictum pass, although I do not agree. But in the name of Orbilius and the late Dr. Eliot, what is it all for?

It seems to me that our educational disorders, which nearly thirty years ago President Wilson of Princeton could describe as chaotic, are to be traced chiefly to our misconception of the true purpose of every school. We define education as a process that prepares the pupil for life, but, implicitly at least, we interpret life in terms of financial success. Even some captains of finance affirm this interpretation, apparently unconscious that they, the Fricks, the Rockefellers, the Carnegies and the Fords, had no closer connection with any college than that established by a honorary degree in return for an honorarium.

If Croesus is the ideal product of the college, assuredly something is more deeply wrong with education in these United States and with the men who administer it than we suspect.

Some of us will remember the thoughts that passed through Squire Brown's head when he took Tom to Rugby. "Shall I tell him to mind his work and say he's sent to school to make himself a good scholar?" he mused in the "Peacock's" coffee-room. "Well, he isn't sent to school for that—at any rate, not for that mainly. I don't care a straw for Greek particles, or the digamma, no more does his mother. What is he sent to school for? Well, partly because he wanted so to go. If he'll only turn out a brave, helpful, truth-telling Englishman and a gentleman, and a Christian, that's all I want."

All! Squire Brown was asking for what only the best school, backed by the most intelligent cooperation, can even hope to give. But he knew what he wanted, and that was worth having. The English knew what they wanted back in the days of the stage-coach, and they know today. They get it too, in a type that we need not think perfect, a type which in some details would not suit us at all. Processes can be adapted, but ideals are the same the world over. Boys are boys before they are Britons, or Bulgarians or Americans. Let them be scholars, says Squire

Brown, but first let them be Christians. And in some fashion unknown to us, the English induce boys and girls to study. Tom Brown's Rugby got a holiday when Old Brooke won a scholarship (no, it wasn't Old Brooke; it was Gray who went to Balliol) and the school made merry. But we read of no holidays granted for reasons of football or athletic prowess. Games were important, but study was essential—Latin, Greek, English, History—the humanities, in brief, and the regime that put boys through a hard course and taught them at once independence and obedience.

"But that is the old reactionary notion that the main purpose of a school is to train for character!" It is that, precisely.

### Economics

## A Synthetic Theory of Wages

F. W. GROSE

OF all the theories of wages the three that receive the greatest support at the present time are those known as the productivity theory, the functional theory, and the bargain theory. Some writers emphasize the first to the exclusion of the other two; some, the second, neglecting the significance of the first and third; and some hold that the bargaining process alone influences the amount of wage paid. Occasionally a writer gives some attention to two of them; but as far as is known, no one has discussed all three in their relationship to each other, giving them proper evaluation, determining the limitations to which each is subject.

It is proposed to give this synthesis in this paper; and at the same time, to point out what significance it has for the legal determination of a minimum wage.

The productivity theory defines the maximum above which wages cannot rise for any considerable length of time. As applied to the worker who is employed individually, it states briefly that no man can receive a wage in excess of the market value of the commodity he produces or of the service he renders. As applied to the worker who is a member of a standardized labor group, it enunciates that his wage cannot rise above the market value of the product of the marginal producer, that is, the least efficient worker in his group. In this second contingency it is to be noted that the first law of the market is as applicable to the labor of man as to any other economic goods. Like units of a supply of a good, in the same time and in the same place, tend to have the same price. Such a condition exists when a labor group is standardized—a railroad section crew or a local of journeyman barbers, for instance. A business that would pay its workers continuously more than they bring to the business, more than they produce, would be a business continuously eating into its capital, into its reserve. However strong it might be, it must sooner



or later exhaust its resources and find itself bankrupt. It seems safe to conclude, then, that wages cannot ever be in excess of the productivity of the worker, that the maximum wage it is possible continuously to pay is determined by the application of the productivity theory of wages.

The functional theory of wages sets the minimum below which wages cannot permanently fall. As applied to the whole field of production, it demands that wages be at least high enough to provide subsistence for all the laborers needed to do the world's work; as applied to any particular field of production, it demands that wages be not only of subsistence level, but also high enough to provide against the competitive lure of other labor fields. According to this theory, wage is the lure which draws needed workers into productive fields, the lack of which induces them to withdraw. By some it is thought to have a notable influence on the size of families; it is thought that low wages discourage marriage and cause a falling off in the birth rate, and that high wages encourage early marriages and an increase in the birth rate, thus regulating generation after generation the supply of labor to meet the demands of society. Others deny this influence. They hold that low wages result in a low standard of living, being apt to result in early marriages and increase the birth rate at a time when labor is plentiful. Scientific analysis of this phenomenon is not complete, but it seems probable that the functional theory of wage is no adequate explanation of vital phenomena. It can hardly be successfully disputed, however, that the fascination of a high wage tends to draw boys and girls from school into industry sooner than otherwise they would make the change, that it keeps old men and women in industry longer than they otherwise would stay, that it draws from homes married women who otherwise would not enter industrial life outside the home. Conversely, a low wage tends to discourage the boy and girl from leaving school early, the old man from lingering in industry beyond his time, and the married woman from leaving the home for work. In this sense, it is the function of wages to draw into industry as many workers as industry demands and it follows that permanently wages cannot fall below the level determined by application of the functional theory to the problem of wages.

If labor were mobile, if it moved without friction from one geographical area to another and from one industry to another, then the minimum wage and the maximum wage determined as indicated above would tend to coincide, or, at any rate, closely to approximate each other. Under those circumstances, the opportunity for bargaining concerning the wage-level would disappear and wages would always be fixed beyond the influence of the bargaining power of men. As a matter of fact, labor is relatively immobile rather than mobile: a man cannot readily change from one occupation to another except in the most

unskilled groups, for such change demands time and effort to educate him for his new task and imposes upon him loss of working time and of income; he cannot readily move from one city to another, from one State to another, for he is bound by family ties, by personal preferences, by lack of railroad fare, and by a number of other considerations. The result is that a wide spread exists between the minimum wage determined under the application of the functional theory and the maximum wage set under the incidence of the productivity theory. This spread is the zone in which the relative bargaining powers of employer and employe can influence the wage-level. An employer strong in bargaining power cannot permanently impose on his employes, however weak they may be in bargaining, a wage lower than the minimum necessary to induce men to work; nor can a labor group strong in bargaining permanently induce an employer to pay a wage above the maximum market-price of their output. Between these two limits bargaining not only can, but also does, fix wages. Hence employers find it to their advantage to develop skill in bargaining with their employes and to organize so as to lend support to one another in this very important activity. Employes do well to study the psychology of the bargaining process, to inform themselves concerning the basic conditions of the market, and to organize themselves for strength with which to meet their employers in the highly vital activity of fixing the rates of wages. If, relatively, the employer is strong, and the employe is weak in bargaining, the wage tends to approach the functional minimum; and the standard of living of the great laboring class falls. If the reverse is true and relatively the employer is weak and the employe is strong in bargaining, the wage tends to rise to the productivity maximum; and the standard of living of the working classes rises. The latter case seems to bring greater prosperity to a whole people than does the former; it more nearly approaches the ideal that the State should seek to attain for its people.

This conclusion almost obviously indicates the proper sphere for the incidence of a legal minimum wage. If the State through its government should set a minimum below the functional minimum, its enactment would be without effect, for already the employer as a result of economic law must pay a wage higher than the legal minimum. If the State by statute seeks to fix the minimum above the productivity maximum, economic law would forbid; and if the State were insistent, business would be suspended, unemployment would replace employment, and the plight of the laborer as well as of all other classes be made worse rather than better. But if the State through enactment of a minimum-wage law lends its support to the too weak bargaining power of the employe enabling him to compete on at least equal terms with his employer in the bargaining process, the State thereby assists in causing the wage to ap-

proximate the possible maximum, and hence assists in promoting general prosperity.

Thus are the extreme limits of the possible wage defined, and thus the State finds the proper sphere for the incidence of a legally-fixed minimum wage.

### Note and Comment

"Hebrew  
Cosmology"

IN the *Journal* of the Royal Astronomical Society of Canada (xxii, 926, p. 193), a lecture is reproduced which Dean Cecil S. Quainton gave before the Victoria Center of that Society on "The Astronomy of the Bible." In view of the fact that the lecture has been given wider circulation by the well-known *Journal*, it will not be out of place to mention here a few historical inaccuracies. "Finally," said the speaker in concluding his lecture, "Hebrew Cosmology, meager and primitive as it was, passed over substantially into the Christian Church, and held sway until the advent of modern science. . . ." Now, in the first place, there was no "Hebrew Cosmology." The few names of stars or constellations that occur in the Bible were borrowed from the Assyrians. But quite unintelligible is the lecturer's assertion that this "Hebrew Cosmology" passed over substantially into the Christian Church and held sway until the advent of modern science. Has the lecturer never heard of the school of Alexandria and of Ptolemy's "Almagest," which formed the textbook of all the schools until the advent of Copernicus?

Save Them From  
the Waste Basket!

AN appeal to the charitably-inclined, which can easily be answered without great hardship or self-denial, comes from the Religious of the Sacred Heart laboring in Heliopolis, Egypt. Although their convent was built fourteen years ago, the good nuns have no regular chapel, and in the room which they use for the purpose, find it impossible to crowd the 140 worshippers who assemble for Mass and other devotions. After testing the plan for over a year, the Religious feel persuaded that they can carry out their hopes of completing a suitable edifice, if they can secure from friends a sufficient quantity of *canceled postage stamps*. "All kinds are useful, if not torn or defaced, but obsolete issues and higher values, particularly over a dollar, are especially valuable," write the humble petitioners, who suggest to their prospective benefactors that "it is better to leave some paper around the edge of the stamps, rather than risk tearing by removal." The Heliopolis convent, surrounded by land that was a desert a few years ago, with the pyramids in the far distance, numbers among its pupils many Moslem children, whose sunny characters and affectionate, responsive nature would make easy their reception of the true Faith, "if only their parents had the light," we are reminded. In the provision of a sanctuary where their self-sacrificing teachers may pray for them, lavish help might easily be sent from this country, and with little effort. It

will doubtless be a revelation to many to learn that they might be aiding in erecting a temple to the Lord, with what daily is consigned to the waste-basket. These used stamps can be sent cheaply by parcel post to Madame Allen, Sacré Coeur, Heliopolis, Egypt, and will be gratefully acknowledged if name and address are given.

A Forgotten  
French Debt

THERE is one historic financial transaction with France, mention of which does not come up in the current discussions about French loans. Mgr. F. X. Wastl, President of the American Catholic Historical Society of Philadelphia gives these details about it:

In 1778, Franklin, as plenipotentiary of the Colonies at the Court in France, received substantial aid from Louis XVI. Two years later, when this sum was exhausted and the Colonial cause seemed in doubt, Franklin again appealed to the French allies for aid. At this time, in 1780, the French clergy were holding their quinquennial Synod in the Augustinian Monastery in Paris. Archbishops, bishops and priests from the twenty-one provinces of France were present. The King sent special commissioners to the meeting, and they laid Franklin's letter before the clergy. Favorable to the cause of the Colonists, the clergy voted a free gift through the King, of \$6,000,000. It was a gratuitous act "*don gratuit*" being the phrase used. The minutes of the meeting were inaccessible in this country until recently, when special investigators representing the Historical Society went to France and secured photostatic copies of the originals which are now in Philadelphia.

Under the patronage of Cardinal Dougherty the Philadelphia Catholic Historical Society, and as part of the Sesquicentennial celebrations, organized an elaborate pageant, for September 13 and 14, commemorating this epochal incident in the records of the Revolution. The scene and proceedings of the Synod of 1780 were reproduced by a company that required a cast of 1,000 principals and extras in a series of most picturesque and interesting tableaux.

Is the Country  
Really Prosperous?

A NEWS item in the New York *World* of September 7 would seem to justify the opinion expressed in the editorial columns of this Review, only a week ago, that in this land of alleged prosperity and supposed Christianity the prosperity appears to be concentrated in small groups. How comparatively small this prosperous element is, in this country of considerably over one hundred million people, appears from the disclosure made September 6, by officials of the Internal Revenue Bureau to the effect that approximately 20,000 individuals, in charge of 1,200 corporations, control America's boasted wealth. During 1926, it appears, the favored 1,200 corporations made profits of more than five billion dollars, while the remaining 398,000 smaller combines all told, profited than that amount. A great many small corporations were forced to the wall during the year, because of alleged unfair trade practices on the part of big competitors, and in spite of representations which were made to the Federal Trade Commission. The tax returns, the *World* notes, have caused apprehension in certain political circles. But



they will further serve to deepen the conviction, in the minds of hundreds of thousands whose interest is neither political nor academic, that much of the country's seeming prosperity would not be possible, were fair wages, fair profits and fair prices the order of the day. While a privileged few are teeming in wealth, countless others find it hard to provide for current needs, to say nothing of making provision of the future.

An Answer  
To Calles

**T**HANKS to the immediate and thorough methods of modern publicity results there is now no corner of the civilized world in which the character and deeds of Calles and his associate bandits of the Mexican Government are not understood and condemned. An instance: A young lady from New York who has been spending the summer abroad in a little fishing village on the coast of Brittany writes from that remote resort:

I've been getting madder and madder at that disreputable Calles, and I'm so glad to see that AMERICA is collecting for Judge Talley's fund. Will you give this check to the right person? Since I can't go down and shoot Calles myself I do the best I can.

The sanguinary tone of this brief but practical communication must be rated of course as purely rhetorical. It is one incident, however, out of many that will hearten our persecuted Mexican brethren in their fight for justice and inalienable rights, in the assurance it gives of a world-wide appreciation of their intolerable condition.

Intolerance  
in America

**I**N the opinion of the Cincinnati *Enquirer*, intolerance in America is the nation's greatest curse, tearing as it does at the vitals of the republican system of government. The Ohio editor's wrath is particularly aroused by the demonstrations of bigotry which have recently been made in certain church quarters, and on which comment has already been made in this Review. The *Enquirer* reminds those preachers of the "brotherhood of man" who are wont to "become purple in the face with holy indignation and alarm at the mere suggestion that a member of another faith might become the ruler of this free people" that

the Declaration of Independence, the Federal Constitution and the Bill of Rights fail to recognize the place of intolerance in this United States. The declarations of the organic law of the republic with reference to the right to worship and manner to worship by the citizen are quite as clear as is the language of the eighteenth amendment. Yet certain zealots mock the one, refusing to recognize it as of binding worth, while they would call out the army and navy to enforce the other!

It were too much to expect that the individuals whom such comment affects will be influenced by being shown the inconsistency of their position. They are not open to conviction, at least not in this direction. Their attitude is typified in that reverend gentleman, incidentally an Ohioan, too, one of whose flock informed the *Outlook* that "our pastor says he is unalterably opposed to religion in politics and will never vote for anyone but a Protestant." What's to be opposed to logic of this sort?

## Literature

### Bacon's Alter Ego

JOSEPH J. REILLY

**O**NE of the most baffling characters of the sixteenth century was Lord Bacon. Brilliant, subtle, erudite beyond any other Englishman of his day, essayist, jurist, philosopher, he could stoop to accept bribes, sell his influence, and betray his patron. From his type of mind and his love of abstract learning one would suppose him to have scant liking for the uses of the world and his inclinations seemingly should have made him a figure remote, whose soul dwelt in high places which the clamor of men and the echoes of the market-place could not invade.

Bacon was a man of amazing contradictions. The thinker was a courtier; the essayist a politician; the philosopher a place-hunter, who sought his own ends with moral ruthlessness and paraded his ill-gotten wealth with unconquerable ostentation. And yet, though selfish, treacherous, and mean-spirited his inner life was devoted to pure thought and his mind, spacious and luminous, could soar aloft as on the wings of the morning into far realms of whose existence it would seem that Bacon the bribe-taker and corruptionist could never dream.

Amid so many contradictions there appears another, no less strange and all too little known. Bacon the Protestant, the nephew of Elizabeth's bigoted Lord Burleigh, the Lord Chancellor of James, had as his dearest friend to whom he clung through all the vicissitudes of their mutual fortunes, a Jesuit priest.

Sir Tobie Matthew was born in 1577, the oldest-son of the Protestant Dean of Christ Church, Oxford, later the Protestant Archbishop of York. One of his fellow students in his own undergraduate days was the celebrated poet Campion, afterwards a convert, a Jesuit, and a martyr. Tobie, brilliant of mind and fluent of speech, went to Christ Church in due time and there his intimacy with Francis Bacon began.

The religious break with Rome had been followed by a loosening of all moral bonds and the lives of most young men of means and education in the early seventeenth century were glaringly dissolute. Tobie Matthew was no exception and his father declared him possessed "of wit but not of grace." He traveled on the continent and on returning secured a seat in Parliament *vice* his brilliant lawyer friend, Sir Francis Bacon, but grew restless for Italian travel and, in the face of his father's misgivings as to his possible loss of faith, set out for Italy. For some time he flitted about like a butterfly, in and out of Italy, now to Paris and now to the Low Countries, making friends, acquiring stores of gossip, mastering many languages and, it must be confessed, taking his pleasure where he found it.

Suddenly, in 1604, something happened which Tobie recounted years later to a Benedictine nun in one of the most fascinating letters ever written.

He wrote from Naples:

Everyday under my windows there passed a procession of children, singing the litanies of Our Blessed Lady, and I know not by what chance or rather providence of Almighty God, the tone of that sweet verse, *Sancta Maria, ora pro nobis*, came so often into my ears, and did so extraordinarily delight me, that at last my tongue took it up, not as a prayer but as a song, whose ditty fell sweetly to the ear; and so, when I found myself alone, my ordinary entertainment was to sing, *Sancta Maria, ora pro nobis*, in the tunes of those babes and sucklings who showed forth her praise.

Like another Englishman nearly three and a half centuries later he asked the question, *Domine, quid me vis facere?* and when the answer was vouchsafed, grievous temptations assailed him to avoid the sacrifices which obedience entailed. But Sir Tobie did not flinch: honor and conscience won the day and he determined that "come life or death, riches or poverty, honour or shame, the grief of friends or contentment of such as were not so, I would instantly humble myself to the yoke of Christ." Thus Sir Tobie embraced the Catholic Faith.

For an Englishman to become a Catholic was a bold step. Banned by laws incredibly brutal, the old Faith was driven to cover and such of its adherents as dared lift their heads were hounded to poverty and imprisonment. In spite of this, Sir Tobie returned home in the spring of 1607, keeping his conversion absolutely to himself. But such news could not long be kept secret and when it became known, Matthew was imprisoned for sixteen months. Bacon's friendship, however precarious in some cases, was perfect in Tobie's and his influence secured the prisoner's release and an asylum in Bacon's house. For two wonderful months he enjoyed peace and the happiness of intellectual communion with his dearest friend, but intolerance was active and he was summarily ordered to leave the Kingdom as a known and confessed Catholic. During the gloom of this reluctant exile Bacon never failed him but kept him in touch with the news of the day and with those intellectual pursuits of his own in which the two shared a common and eager interest.

Sir Tobie wandered about Italy, France, and the Low Countries and then fulfilled his ancient intention "of seeing Spaigne" where he learned the language and made many friends. Growing restive he moved on again and once more turned his step toward Italy. A thought that had long occupied his mind slowly shaped itself into a resolve and at thirty-four, Sir Tobie settled in Rome and for three years gave himself up to diligent study for the priesthood. In 1614 he received ordination at the hands of the great Jesuit theologian, Cardinal Bellarmine.

This was a secret it were death to disclose in England and when three years later Sir Tobie was permitted to return home "broken with travel," it was his devoted friend Bacon who, quite unsuspecting, first welcomed him to London and undertook to be answerable for him. Thus he made good an earlier declaration in one of his letters: "My knowledge both of your loyalty and honest nature will ever make me show myself your faithful friend without scruple."

Scarcely fourteen months had passed before Sir Tobie was banished again as a "dangerous recusant," but in

1621 he was permitted to return as King James desired to employ him to help further the "Spanish match"; and though that affair fell through, he was able to play an important part in the "French match" which followed on its heels. His connection with these two projects gave him rare opportunities and Sir Tobie, who was a priest first and a diplomat afterwards, exerted his powerful though covert influence constantly—and not unsuccessfully—to lighten the burdens of his fellow Catholics.

Meanwhile a tragic event had befallen. Bacon, who called Sir Tobie his *alter ego*, the beneficiary of whose kindnesses he had been on many a memorable occasion, and whom he loved as a brother, had been impeached and disgraced. "A broken reed," he lived on for five years, and died in comparative poverty early in 1626, leaving his "ancient good friend Sir Tobie Matthew" a ring "to the value of thirty pounds" which Sir Tobie probably never received. The wish nearest the priest's heart was doubtless the conversion of this powerful mind but such consolation was never granted him.

For a while things went well with Sir Tobie and it is doubtless to his zeal that, as Father Panzani reported to Pope Urban VIII, "almost all the nobility who died, though reputed Protestants, were, in reality, Catholics." Among the notables for whose conversion he was given credit was George Calvert, Lord Baltimore.

Such priestly activities could not be concealed forever and the bitter hostility of the Puritans (whose power was swiftly growing and was on the verge of challenging the King's) forced Sir Tobie to take refuge on the Continent again, an exile once more, to whom England meant the gibbet.

In the bitterness of the tense days that followed and that were electric with the lightning of the Civil War, the King's chief intimates, Archbishop Laud and Sir Tobie's friend, Thomas Wentworth, Earl of Strafford, were sent to the block.

Matthew was no longer young. Permanent exile was decreed against him. Whatever ills he might have suffered at the hands of the Stuarts were slight compared to the malignant hatred with which the Puritans had hounded and slandered him. In heart and by tradition he was of the King's party, but he lived to see it crushed by Cromwell and his Ironsides and the stern usurper firmly planted on the throne.

Although Sir Tobie's energies were on the decline his interest in his suffering co-religionists in England did not wane. He kept in constant touch with them; and, by cultivating his powerful acquaintances in exile in the Low Countries he sought to pave the way for ameliorating the condition of English Catholics at home when the hour should strike for the Stuarts' return.

It was at the house of the English Jesuits at Ghent that he found a refuge and there, where his faith and his language were at home, the end came to him in 1655, at the age of seventy-eight. This was a fitting place for his last asylum, for by word and deed he had shown affection for the Society, contributing handsomely to its missionary and educational projects and to the support of



its exiles from England. Just when he actually became a Jesuit is unknown but it was probably after his final banishment.

Thus safely at a distance from the triumph of the religious intolerance he hated, Tobie Matthew passed away in peace having lived through a strange career, an Oxford graduate, a Protestant Archbishop's son, a light *roué*, who turned to the old Faith, gave up his iniquities and, undaunted by the menace of disgrace and death, became a Catholic, a priest, and finally a Jesuit. And the great Bacon loved him and called him his *alter ego*.

#### REVIEWS

**The Conquest of Brazil.** By ROY NASH. New York: Harcourt, Brace and Company.

From the title of this volume, one would be led to suppose that it concerned itself mainly with the winning of the country by the Portuguese and the Dutch. But in the author's mind, "conquest" has a much larger significance. It includes not only the victory of the Europeans over the natives, but also of man's ingenuity over the wilderness. The early chapters of the volume outline, rather briefly, the activities of the first European settlers in Brazil. A summary, like a general statement, may easily be misleading. Through prejudice, imperfect reading, lack of proper perspective and the like, one may so enlarge a vision that an horizon is that obtained from a mountain-top; or, contrariwise, may be so narrowing that the vision of a field mouse is deemed sufficient. Mr. Nash's views suffer somewhat in both ways. He recognizes the really great work of the Jesuits and of the Reductions they established, but, in the end, pronounces them "monetary." He magnifies Pombal beyond all history. The greater part of the volume deals with the land itself and with the uses to which it has been put, with the topography and climate, the landways and waterways, the vegetation, the mineral deposits, the cattle-raising, and these in turn are evaluated in relation to the people who have been struggling for four centuries to bring them into subjection. While the countries of Europe and our own United States are striving to control population or at least to find an outlet for the excess, Brazil is laboring under the difficulty of under-population. To attract welcome immigration is, perhaps, the main purpose of Mr. Nash's volume. It is not strictly a travel book, nor solely a treatise in history, or geography or economics, nor is it an impressionistic survey. It combines all of these phases and becomes something of a prospector's guide to a country with infinite possibilities of development. F. McN.

**More Uncensored Recollections.** By the Author of "Uncensored Recollections," etc. New York: Harper and Brothers. \$3.50.

During a life-time that stretches back to the middle of the last century, the anonymous author of this third volume of "things that might be told" has had his being among gentlemen and ladies. No kind of royalty or aristocracy has been foreign to him; no personage in France and England, and to a degree in the United States, but has had the privilege of meeting him. During a long career he has observed them all, mostly in unconventional moments; and he has faithfully remembered the gossip about them, their clever repartee, and their inner history. Edward VII, when he was Prince of Wales, was an intimate friend of the author; the Prince was extremely inquisitive and something of a gossip; he had a most sympathetic heart. The Duc d'Aumale was the "finest type of the Grand Seigneur"; Herbert Bismarck was the biggest all-around cad; Professor Blackie was the most aggressive bore he ever met. Napoleon III had a ready wit; Saint-Beuve and the *defroqué* Renan were almost repulsively ugly; Victor Hugo was childishly vain in his old age when the author used to be taken to his house; Sarah Bernhardt answered as she should a most inconceivably stupid question of Henry James;

Gounod, who had no voice, sang to the author and his mother. Thus garrulously and without pause he comments on celebrities without number. Many Americans find a place in these kaleidoscopic recollections. The author sat on Lincoln's lap when as a child he visited the United States, and he was told by one who knew, that Mrs. Lincoln sold the flowers and fruits from the Government hothouses. Mrs. Astor was "a haughty and stately dame," Harriet Beecher Stowe had a "long yellow face," and George Peabody perpetrated an Irish bull about cold feet. All of this is told in the style of one speaking of things that bring to mind something which he heard from a friend whose name he prefers not to mention which reminds him of an amusing story that leads him to recall some particulars not generally known. Most of the reminiscences are not scandalous. Few of them are more valuable than small talk usually is. The picture that they give of super-society during the last half of the last century is not extremely pious. F. X. T.

**The History of Utopian Thought.** By JOYCE ORAMEL HERTZLER. New York: The Macmillan Company. \$1.50.

The nature of the ideal commonwealth and how to bring it about have been a matter of speculation almost from the beginning. True Plato is usually accredited with being the first utopian but even before his time there were occasional outstanding proponents of a reconstructed society. The story of these spokesmen who possessed the constructive imagination to see what the ideal commonwealth might be and to describe what they saw is the matter of Dr. Hertzler's volume, though he adds to his historical account a brief analysis and critique of their ideas. From the prophets in whose ethico-religious writing the author discerns the forerunners of the professed utopians down to our modern sociologists the social schemes of these idealists are examined, their limitations indicated and their contributions to present-day condition catalogued. The author also lists Augustine and Savonarola among the ethico-religious utopians though the former lacks originality and is not to be given too much significance, and the social program of the latter is too monastic to be either healthful or practical. The treatment of all the ethico-religious utopians is thoroughly modernistic. In attempting to separate the literature of the Bible from its religious significance, Dr. Hertzler means well but fares ill. Jesus, mere man, is a great utopian sociologist. Of Augustine the author is bold enough to affirm that he "holds no doctrine of original sin but rather maintains the opposite." Plato's "Republic," More's "Utopia" and the social programs of Francis Bacon, Campanella and more recent utopians, are all outlined and criticized. Visionaries, they have nevertheless played a stupendous part in shaping human history. Their error was in thinking a state of social perfection possible. Where all is metamorphosis the most to be hoped is social progress. Though highly unsatisfactory from many angles the book is not without merit as a study of a very interesting phase of sociology. W. I. L.

**Catholicism, Capitalism or Communism.** By JEREMIAH C. HARRINGTON. St. Paul: The E. M. Lohmann Company. \$2.50.

This book is written in opposition to Capitalism at one extreme and Socialism at the other. It advocates the Distributive System, which would consist in the widest possible diffusion of the ownership of capital among the people. This, of course, is the ideal of practically every Catholic economist. The problem is how to bring it about, understanding always that justice and charity are in every way to characterize its introduction. The writer does not so much build up an original constructive work as collate a vast mass of material from various sources. Most of the pertinent passages cited in previous works will be found reproduced here in the author's setting. For the same reason there is a Preface by Dr. Ryan, an Introduction by Dr. Cram and an Epilogue quoted from Chesterton. Dr. Harrington, whose death occurred recently, had made his own the motto of Bishop von Ketteler and of Ozanam, that the progress of the Church must largely depend

upon the interest we take in the laboring masses. It may be added that the meaning of the word "Capitalism" has today become as vague in the minds of economists and the public at large as the word "Socialism." Capitalism, as understood by the author, does not simply mean a system of private capital. Medieval economics also were based on this latter system. In portions of the book a little more discrimination would have been of advantage.

J. M. T.

#### BOOKS AND AUTHORS

**Ascetic Helps.**—Luis de Leon is one of the outstanding names in the annals of the Augustinian Order. Remarkable for his solid piety and profound learning, he is also remembered for his trouble with the Inquisition whose "guest" he was for four years in the prison of Valladolid. During this forced leisure he composed what later became one of the favorite books of spiritual reading among his countrymen. A Benedictine nun of Stanbrook has recently translated "The Names of Christ" (Benziger, \$2.35), into the vernacular. Originally in three volumes it has been considerably compressed in the translation. While all the Scriptural titles given our Lord are not discussed those that are offer copious material for pious meditation. The reader of Fray Luis is to remember however that he is no critical interpreter of Holy Writ; also that he was a man, albeit very holy, with many curious notions.

It is the part of the clergy to make known this year the nature and advantages of the Jubilee, through the pulpit and the confessional, in catechetical and private instructions, and by public notices in the churches and elsewhere. They will be greatly helped to familiarize themselves with its purpose and the requisite dispositions for gaining it, through "The Jubilee at Home" (Turin: Marietti), a brochure in English by the Rev. John Lacau, Priest of the Society of the Sacred Heart, published as an appendix to his "Precious Treasures of the Church's Indulgences." The Faithful will also find it informative and helpful. It includes a choice selection of prayers that may be used at the various prescribed visits.

A second impression has been issued of some prayerful and inspiring essays by the well-known Father Moritz Meschler, S.J., which originally appeared in *Stimmen aus Maria-Laach* and were later translated under the title "The Humanity of Jesus" (Herder, \$1.15). Various phases of our Divine Saviour's intercourse with men are very practically set forth both for spiritual reading and for pious meditation. The little volume is heartily recommended to the Catholic laity.

**Poems of Modern Make: Lowell and Lindsay.**—Enough has been written recently of the late Miss Amy Lowell, of her originality, her versatility and her rare creative energy. Her methods have been widely discussed, and she has well described herself when writing of Mrs. Browning. She says Mrs. Browning, in contrast to herself, was not "so curious a technician." There is the word, technician! But Mrs. Browning had much more heart in her work, and, after all, that is what we look for. Now appears Miss Lowell's second posthumous volume, "East Wind" (Houghton, Mifflin, \$2.25), a collection of dramatic narratives dealing with New England life. The tales are extremely well told, with all the author's scintillant, hard-surface pictures; but one wonders if they were worth the telling. The life portrayed is tragic and petty—in tales of selfishness, suicide, revenge, unfaithfulness, and ill-omened family heirlooms. The characters of the book have no understanding of the meaning of life, no principles to brace them. If one argues that they are objective pictures, it will be urged that the creator of characters has a responsibility: that if he gives us realism, he should also give some supernaturalism, either expressed or in the background. The life portrayed in the narrative is a weak and selfish life, with none of the magnanimous and courageous spirit which we like to connect with Miss Lowell's own vigorous existence.

Vachel Lindsay makes it difficult for even a sympathetic critic

to treat him with respect. In his latest volume, "Going to the Stars" (Appleton, \$2.00), he has written some few exquisite little poems that are true lyrics, and one or two longer poems that must catch the fancy of the anthologist. "Old, old, old, old Andrew Jackson" is a poem of power and inspiration despite its fantastic technique. "Virginia" has in it the strength and the vision of the pioneers whom it praises. "A Curse for the Saxophone," though not poetry in the traditional sense, is a very significant piece of verse. But mingled with really serious achievements, are exuberances that a sane poet would make an effort to keep from his readers, and from his friends as well. No doubt is cast upon Mr. Lindsay's sincerity, and serious intent in his studies and pictures of Egyptian hieroglyphics. The exploitation of such things has earned for Mr. Lindsay the reputation of being a genius, and perhaps of being a poet. But to one who attempts to look at men and things objectively, such embroideries do appear to be arrant nonsense.

**Saint Francis and His Tertiaries.**—Founded to promote the sanctification of the individual both in public and private life, it is the hope of the Holy See that the Third Order of Saint Francis will be widely extended and given a new impetus through the septcentenary celebration this year in honor of its holy Founder. To spread its knowledge among English speaking peoples, Rev. Fredegand Callaey, O.M.Cap., has published under the title "The Third Order of Saint Francis" (Pittsburgh: Saint Augustine Monastery, 50c.), an interesting historical essay on its origin, growth and influence. Originally appearing in Italian and later in French, it was printed serially in English in the *Seraphic Home Journal* but its reprinting in one volume is very timely.

For the first number of the Centenary Series of Franciscan Publications, L. Stacpoole Kenny has made, under the title "Saint Francis of Assisi" (Chicago: Franciscan Herald, 25c.), thirteen charming vignettes on the Little Poor Man of Assisi. In sixty-four pages substantially the whole story of the Saint's life is given and its fascinating and romantic reading is enhanced by the drawings that accompany the various chapters.

**Abnormal Adolescence.**—Some pleasure may be given to the friends of the author and some data may be furnished the psychologist by the publication of such pre-adolescent records as that contained in "Apostate" (Houghton, Mifflin, \$4.00), by Forrest Reid. But these narratives leave the general reader cold, even though they are written with the easy style and the limpid delicacy of Mr. Reid. Judged by the facts given in his autobiography, Mr. Reid had a very dull and stupidly ordinary childhood in Belfast. He seems to have had fewer small thrilling adventures than most boys. His memories of his early days, however, are remarkably clear and his mental processes in his successive years as a little boy tagging after his sisters, as a school lad, as a clerk, are so vivid that now in his maturity he can analyze them. He was an abnormal boy beneath the surface. It is only men who were abnormal in their childhood that write their reminiscences. A far greater benefit would be conferred on the science of boyology if the mental processes of the normal boy were minutely analyzed. But the study of the normal type offers few thrills.

**Before Dempsey's Time.**—Now that John L. Sullivan's story has been told by a college professor, and Corbett's in a much better fashion by himself, it is quite proper and fit that a newspaper reporter should tell something about "Ruby Robert" (Doran, \$1.50), otherwise known as Bob Fitzsimmons. This slim biography has interest in many ways: as contemporary history of "the days before romance left the prize ring," as W. O. McGeehan states in his introduction; as a narrative of entertainment; and also as a story of the newspaper enterprise of the Hearst organization. For merit, the volume does not compare with the stories of Sullivan or Corbett. But it does make pleasant reading for a short hour. Under its sporting chatter it paints an actual, live portrait of Fitzsimmons in the days of his fame.



**Nigger Heaven. The Blood of Kings. The Big House. Caleb Peaslee. Perella. Medusa's Head.**

Another extravaganza of New York society has been perpetrated by Carl Van Vechten. In "Nigger Heaven" (Knopf. \$2.50), he has again made all his characters tempestuously passionate creatures liberated from morals and conventions, but he has clothed them with "golden-brown" skins and located them in Harlem, the greatest Negro city in the world. The story is of the frustrated love of Mary Love, an intelligent librarian with radical notions of literature, and Byron Kasson, a college graduate with no stamina. The civilization of Harlem is fully and adequately described, the social position of the Negro in itself and in its relation to the whites is clearly analyzed. From this aspect, the present volume is the most serious and significant that Mr. Van Vechten has yet written. Nevertheless, the total effect of the novel is utterly debilitating, and in this it does not at all differ from his previous stories. Mr. Van Vechten drags his reader down into an animal existence: he sullies the mind and the imagination.

Lovers of genuine romance where love struggles and conquers, will enjoy "The Blood of Kings" (Duffield. \$2.00), by Reginald Wright Kauffman. Every chapter is wholesome and thrilling and the adventures of the hero partly in the Cafe Kolybria in lower New York, and partly in Vlof, the capital of Kolybria in the Mediterranean, are as amusing as they are exciting. Mr. Kauffman writes graphically, his action moves rapidly, his settings are colorful and his characterizations happily contrasted and well sustained. The plot is not new but to readers fed up with so many novels with the sex appeal it should be quite refreshing.

Taking a small Maine town for the scene of her first novel, "The Big House" (Houghton, Mifflin. \$2.00), Mildred Wasson weaves her story around two generations of typical New Englanders. The story is interestingly told, and the author's delineation of her characters is well done. It must be said however, that the story peters out, and the last quarter of the book is woefully weak. There is indication, nevertheless, that the author has sufficient talent to produce more distinctive stories in the future.

Another romance with its background in the State of Maine is "Caleb Peaslee" (Altemus. \$2.00), by Frank K. Rich. Though the plot, if any, consists of a series of disconnected incidents that might happen in any rural district, these incidents furnish the principal character in the story with an opportunity of indulging in some genial and humorous homespun philosophy. This is of the Joseph Lincoln type of story, but it has failed to reach the standard set by Lincoln.

What Professor Phelps once said of William J. Locke's novels—that they are clean, attractive and absorbing, may well be applied to his latest story, "Perella" (Dodd, Mead. \$2.00). A double matrimonial tangle forms the plot. The four major characters are finely drawn and their characterization well sustained. Unconsciously, almost, each helps to bring about the final struggle between love and loyalty. The catastrophe when it comes is tragic; its issue intriguing. The possibility of youth mating happily with age is the matrimonial problem involved.

Novelty and diversion will be found in "Medusa's Head" (Appleton. \$1.50), by Josephine Daskam Bacon. There is mystery and romance in the story of the disappearance and finding of Clelia White, wife of the wealthy and distinguished Crandall White of New York and elsewhere. Aaron Glaenger, jeweler extraordinary and gem-cutter plenipotentiary to the royal families of London, Paris and New York, and young Mr. Motherwell, publisher by occupation but detective by choice, are well paired for the solution of the mystery whose background involves another matrimonial adventure between youth and years.

## Communications

*The editors are not responsible for opinions expressed in this department.*

### "Catholic Encyclopedias" for Africa!

*To the Editor of AMERICA:*

Some weeks ago you were good enough to publish my appeal for three sets of the "Catholic Encyclopedia" for the missionaries in Africa. Within one week the three sets were donated, and I thereupon closed the lists. But I find that I acted with too much precipitation. In a letter recently received my African missionary writes: "I thought it would be very difficult to get three sets, but I did not know the generosity of AMERICA's readers. As a matter of fact I could use very many more sets in our vicariates and prefectures."

I hope you will allow me to re-open the list. In remote mission centers the "Catholic Encyclopedia" is not a luxury but a necessity for the overworked missionary. Will all who wish to help, please address me in care of AMERICA, at 329 West 108th Street, New York, N. Y.

New York.

JOHN WILTBYE.

### Progress of Catholicism in China

*To the Editor of AMERICA:*

I read with great interest here in China the respective papers and communications of Mr. Yang and Mr. Van Couenhoven. In view of their statements the following newest happenings will be of interest to you. Lately, three native bishops have been appointed: Mgr. Sun, Ly-hsien, Tchely, a Lazarist; Mgr. Tchang, Puchi, Hupe, a Franciscan; and Mgr. Tchao, Suean-hoa-fu, Tchely, a secular priest. His Holiness has ordered them to Rome, where on the feast of Jesus Christ, King, October 31, the Holy Father himself will consecrate them. A collection was taken up in all the vicariates to pay their expenses.

In favor of the Catholic schools a very important step has been taken. July last, Father De Preter was named Inspector General of all the Catholic schools and institutions in China. He is Flemish by birth, belongs to the Congregation of the Immaculate Heart of Mary, Scheut, Belgium, and is an expert on educational questions. He was on the board of theologians, who prepared the General Council of Shanghai, 1924. His ordinary place of labor lies in the Vicariate of East Mongolia.

Tientsin, China.

L. B.

### An Unfortunate Translation

*To the Editor of AMERICA:*

One of the masterpieces of modern painting adorns the covers of the *Literary Digest* for August 21. The reproduction is excellent and I am sure if M. Pascal Adolphe Jean Dagnan-Bouveret, who painted the picture just thirty years ago, ever sees it he will be pleased. What would greatly displease him though, and what will likewise displease every Catholic familiar with the scene depicted so beautifully by Dagnan-Bouveret, is the translation given under the picture by the *Literary Digest*.

If my memory serves me right the French text inscribed by the painter and to be found under the picture itself at the Luxembourg, in Paris, is *Le Pain Bénit*. Now to even a novice in the study of the French language *Bénit* does not mean "consecrated," but "blessed," which is quite different, when we are dealing with a matter so important.

The average Protestant, on seeing the picture and the title, will be still more misled as to the real Catholic belief concerning the Blessed Sacrament; he will be very much tempted to criticize us for the lack of respect shown the Blessed Eucharist, allowing a mere altar boy to pass around to the people in the church the so-called (by the *Literary Digest*) "consecrated" bread. Why did not the editors, instead of copying the mistaken translation to be found in the "New International Encyclopedia" (Vol. VI, Second Ed., page 433), go to a very fine book on art published

by their own house, Funk and Wagnalls, with an introduction by G. K. Chesterton, in which the French text is properly translated "Blessed Bread"?

The scene depicted there is one to be still witnessed in many parts of France at the Sunday High Mass. The families of the parish generally take turns in offering a sort of very special bread which is duly blessed by the priest at the beginning of the Mass. Then, cut in little squares, it is passed around to the congregation during the Offertory of the Mass. The custom dates back, I have been told, many centuries. I wish all our Protestant friends could be told of this real meaning of the picture; then they would not be tempted to call us hypocrites whilst pointing out the little boy passing around the basket of so-called "consecrated bread" and this in the face of all the marvelous display of pomp and magnificence which surrounded the Eucharistic Congress of Chicago! Yes, it is to my mind a very unhappy and unfortunate translation. Copying an Encyclopedia, even when it is titled "new," is not always safe.

Los Gatos, Calif.

GABRIEL M. MÉNAGER, S.J.

#### Wesley and Democracy

To the Editor of AMERICA:

After the Revolution Wesley sent Asbury and Coke to the United States to act as superintendents of the Methodist Societies. A few years passed when the news was carried back to England that they were assuming the title of "Bishop." His letter reveals the indignation that Wesley felt when he wrote:

"I study to be little; you study to be great; I creep; you strut along. How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal or a scoundrel, and I am content; but they shall never by my consent call me bishop! For my sake, for God's sake, for Christ's sake, put a full end to this."

While the strutting still continues, the time is most opportune to recall Wesley's opinion concerning the principles that led to the adoption of the Constitution, and the attitude of Methodist preachers toward our Government in the "days that tried men's souls;" and in the dark days of the Revolution when the crisis came to determine whether "government of the people, by the people, for the people, shall (not) perish from the earth."

So contemptible was Wesley's opinion of "independency," that his editor offers an apology, knowing it "cannot fail to meet the strong and decided disapprobation of Americans." Answering the statement of Dr. Price, that "Liberty is more or less complete, according as the people have more or less share in the government," Wesley said:

This is altogether contrary to matter of fact; the greater share the people have in the government, the less liberty, either civil or religious, does the nation in general enjoy. There is most liberty of all, civil and religious, under a limited monarchy; there is usually less under an aristocracy, and least of all under a democracy.

Gloating over the defeats of the Revolutionary patriots, Wesley wrote:

Since we sought help from God, there has been a manifest blast on them. Meantime are they humbled? No, they roar like a wild beast in a net. . . . Do you not observe, wherever these bawlers (Americans) for liberty govern, there is the vilest slavery? . . . Probably Satan hoped by adding to all other vices, the spirit of independency, to have overturned the whole work of God in America. The spirit of independency, "the glorious fault of angels and gods" (that is in plain terms of devils) the same which so many call liberty. . . . They are mad. Reason is lost in rage. Wisdom is fallen in the streets.

That the Methodist preachers shared Wesley's views, is evident from the fact that when the war broke, they all asked for passes, excepting Asbury. He remained, but refused to take the oath. General Smallwood granted the passes with the observation, "Now you have done all the hurt you can, you want to go home."

The observation of Cobb, in his "Rise of Religious Liberty," sums up the Methodist attitude toward the Revolution: "The

Methodists are not to be classed among the strugglers for religious liberty." They "procured no small portion of odium in the Revolution as Tories in politics and opponents to full freedom of worship."

The history of the attitude of the Methodist Church towards the slavery question and the war of the Rebellion is no more creditable than the Revolution.

Wesley condemned slavery as did his church down to 1801. It began to wink at slavery in 1812 and boldly upheld it in 1836, refusing to ordain a preacher in New York State, unless he promised not to discuss it in his church, and in the same General Conference condemned an individual who would dare read an anti-slavery paper.

"Pictures of Slavery" came from the press in 1857 and was written by Rev. John D. Long, a Methodist minister of the Philadelphia Conference. It is a bitter indictment of his Church. If he refers to Papal Rome it is not to show that the kissing of a Papal ring chills love for the constitution:

Tell it not in old Papal Rome that Methodists in the nineteenth century, in the United States of America, are contending that a part of the human race should be kept in ignorance; that ignorance in slaves is the mother of devotion; that the grog shop is better than the school house; rum better than education.

Were Wesley living, he might revise Johnson's famous dictum, that patriotism is the last refuge of a strutter.

Lockport, N. Y.

J. B. B.

#### The "Bell of the Will"

To the Editor of AMERICA:

Will you please allow me to say that St. Patrick's "Bell of the Will" is not in Belfast, as is stated in Edythe H. Browne's very excellent article on "Bells: The Tongues of Religion" in your issue of August 21.

The "Bell of the Will" is in the National Museum in Dublin. It is six-and-a-half inches in height, made of two plates of hammered iron, and is not ornamented in any way.

The beautiful and richly ornamented shrine, made by Donal O'Lochlan, King of Ireland (died 1121), to cover and protect this venerable relic is also preserved amongst Dublin's most valued treasures.

Chicago, Ill.

CATHAL O'BYRNE.

#### Our Attitude Towards Mexico Viewed From Brazil

To the Editor of AMERICA:

I am enclosing herewith a few articles appearing in *O Jornal do Brasil* pertinent to the Catholic persecution in Mexico. These articles are representative of many others appearing in all the newspapers of Brazil, all of them couched in terms of vehement protest against the barbarisms of the Mexican Government. They may be of interest to you.

It is a pity, and very strange, too, that the United States Government should permit such flagrant violations of the fundamental principles of American civilization, without even protesting against such acts. Is it that the American Government does not care whether or not its citizens are driven out of the country for preaching the Gospel, or is it that no American ministers have been expelled from Mexico? The American Government knows very well that the religious question in Mexico is not what the Mexican Government claims it is.

Such acts as practised by the Bolshevist Government of Mexico, right at your very doors, certainly do not augur well for the policy adopted by the United States in its dealings with Mexico. A great deal of the trouble which Mexico has had within the last sixteen years is directly traced to a failure on the part of the United States to grasp the situation in Mexico and adopt measures in accord with facts and common sense. When is all this miscarriage in policy to cease?

Rio de Janeiro.

JOSÉ DE ALMEIDA.